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GIRL of TIMOR.

THE WORLD

IN MINIATURE;

EDITED BY

FREDERIC SHOBERL.

The Asiatic Islands

AND

NEW HOLLAND:

BEING

A DESCRIPTION

OF THE

MANNERS, CUSTOMS, CHARACTER, AND

STATE OF SOCIETY

OF THE VARIOUS TRIBES BY WHICH THEY ARE INHABITED:

ILLUSTRATED BY

Twenty-Six Coloured Engravings.

IN TWO VOLUMES.

VOL. II.

"The proper study of mankind is man."---POPE.

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THE
ASIATIC ISLANDS, &c.
In Miniature.

BALI.

To the eastward of Java and separated from it only by a narrow straight lies the island of Bali, which is about 70 miles long and 35 in breadth.

The natives of Bali, though evidently of the same race as the Javanese, differ considerably from the latter not only in their religion, manners, customs, and

degree of civilization, but also in physical conformation. They are taller, stouter and more muscular than the Javanese, but inferior in these respects to the Malays. Their physiognomy is more open and expressive and their look more manly; so that a European accustomed to the ceremonious and servile tone of the Malays and Javanese is struck by the bluntness of the people of Bali. The women also are more free and lively: equal in almost every respect to the other sex, they enjoy a degree of consideration, which excites astonishment in a country where polygamy obtains.

The Hindoo religion formerly prevailed throughout the whole Indian Ar-

chipelago, but was supplanted by Mahometanism in all of its islands excepting Bali, where it is at present almost the only form of worship. The Balinese preserve the distinction of castes, of which the Bramins alone can be considered as genuine Hindoos; the great body of the people being left to their local superstitions, which consist in the worship of personifications of the elements and of the most striking natural objects that surround them. Thus every tribe in Bali has its peculiar tutelary god, and the villages, mountains, forests and rivers have their respective guardians. To these deities rude temples are constructed, in which persons of the lower orders, and never Bramins,

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officiate as priests. While the Bramins, like those of Hindoostan, carefully abstain from every kind of animal food, very little regard is paid to this and other prejudices and ceremonies by the mass of their countrymen, who eat beef without scruple, and to whom the domestic fowl and hog furnish the most favourite articles of diet.

The Bramins perform their devotions within their own houses: they never follow any servile occupation and are highly respected. To this caste generally belong the rajahs or chiefs of the eight independent states into which the island is divided: but this is not always the case, the present rajah of Blelling being of the second caste. The Bra-

mins may marry women of inferior castes, but the issue of such unions forms a particular caste called *boudjanga*.

In this island, as in Hindoostan, there is a despised class of people who belong to none of the castes and are denominated *tchandalas*. They are not allowed to dwell in the villages, and carry on the professions of potters, dyers, tanners and distillers. The dancing-girls are almost all of the third or fourth caste.

The habitations of the people of Bali differ much from those of the Javanese; they are usually built of earth, and surrounded by walls of burnt or unburnt

bricks. The towns and villages resemble those of Hindoostan.

The people of Bali cut their hair short. Having no covering for the head, the coarse strong hair natural to them, standing erect like bristles, gives to the men of this island a ferocious and forbidding look. They wear a small white fillet round the head as the signal of hostility but on no other occasion. The women have enormously distended apertures in the lobes of their ears.

When a man is desirous of marrying a young woman, he pays a sum which is considered as the purchase-money. The usual price is thirty piastres. If he has not the means of paying the sum re-

quired, he agrees to serve the father of the young woman or other relative at whose disposal she may be. An account is kept of his labour, and this is taken in liquidation of the debt which he has contracted. If he conducts himself in such a manner as to please his wife's family, either the whole or part of the service which they have a right to require is remitted. Divorce is not allowed at Bali, and in this respect the laws of that island differ from those of Java, where the slightest caprice is sufficient to break the conjugal tie.

The people of Bali have written laws and judges to administer justice. Theft is punished with death and the delinquent is stabbed with a *kris*. A person

convicted of murder or treason has all his limbs broken with a hatchet, and he is then left to languish perhaps for several days till death puts an end to his torments. All sentences that decree death or servitude must be confirmed by the rajah. The property of delinquents who suffer capital punishment is confiscated and divided between the sovereign and the judges.

Of the Hindoo customs which prevail among the Balinese, the sacrifice of the widow on the funeral pile of the husband is carried to an excess unknown in India itself. A woman of any caste may sacrifice herself in this manner, but it is most frequent with the military and mercantile classes. It seldom hap-

pens that a woman of the servile class thus devotes herself, and one of the sacred order never does. The rajah of Blelling informed Mr. Crawford that when the body of his father was burned, seventy-four women sacrificed themselves with it ; and in 1813 twenty women devoted themselves to death on the funeral pile of another prince of the same family.

The Hindoos of Bali, like those of India, burn the bodies of their dead, but they differ from the latter in this point, that they keep a corpse a great length of time before they commit it to the flames. The bodies of persons of the lowest condition are usually kept for several weeks, and those of persons

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of rank often for a year, nay sometimes even for two. A fortunate day must be appointed by the Bramins for burning the body, and during the intermediate time it is embalmed and deposited in an apartment for the purpose.

A manuscript account of a mission sent by the Dutch in 1633 to the king of Gelgel, who appears to have been at that time sole sovereign of Bali, gives a curious and interesting description of the ceremonies practised at the funerals of the princes of that island. The ambassadors found the king in the deepest affliction for the death of his two eldest sons and the dangerous illness of his queen, who expired soon after their arrival. No business could be trans-

which the other women stationed behind laid hold of and threw upon the ground together with the flowers.

A pigeon was then let loose; at which signal the victim, standing up, was seized by four of the men, two holding her by the arms which they kept extended and two by the legs, while the fifth prepared for the execution: the whole being done without covering the eyes. Some of the most courageous asked for the dagger, which they received in the right hand and passed to the left after respectfully kissing the weapon. They wounded their right arms, sucked the blood, stained their lips with it and made a bloody mark on the forehead with the

point of the finger. Then returning the dagger to the executioner, they received a first stab between the false ribs and a second from the same side under the shoulder-blade, the weapon being thrust up to the hilt in a slanting direction towards the heart. As soon as the agonies of death were visible in the countenance, without a complaint escaping them, they were suffered to fall prone on the ground; their limbs were pulled from behind and they were stripped of the last remnant of their dress. After the execution, the nearest relations, if they be present, or persons hired for the occasion, wash the bloody bodies and cover them with wood in such a manner that the head

only is visible. The pile is then set on fire and they are consumed to ashes.

The women on this occasion were already dispatched, and most of them in flames, before the body of the queen arrived, borne on a superb litter, consisting of eleven steps, and supported by a number of persons proportioned to the rank of the deceased. At each side of the body were seated two women, one holding an umbrella and the other a fly-flap of horse-hair, to drive away the insects. Two priests preceded the litter in vehicles of a peculiar form, each holding in one hand a cord attached to the litter and ringing a little bell in the other : while such a noise was made with gongs, tabours,

flutes and other instruments, that the whole ceremony was more like a joyous village festival than a funeral procession.

When the body had passed the funeral piles arranged in its route, it was placed upon its own, which was forthwith lighted, while the chair, couch and other furniture used by the deceased when alive were also burned. The assistants then regaled themselves with a feast, while the musicians kept up without cessation a tumultuous melody that was not displeasing. This was continued until evening, when the bodies being consumed, the relatives and chiefs return home, leaving a guard for the protection of the bones. On this

occasion the bones of the queen only were preserved ; the rest having been collected and thrown away.

On the following day the bones of the queen were carried back to her former habitation, with a ceremony equal in pomp to that of the preceding day ; and here the following forms were observed. A number of vessels of silver, brass and earthenware, are daily filled with water and carried thither accompanied by a band of musicians and pikemen. The bearers are preceded by young boys two of whom go before carrying green boughs, while the others carry the mirror, betel-box, garments and other articles which belonged to the deceased. The bones

are devoutly washed during a month and seven days ; after which, being placed in a convenient litter, they are conveyed in procession like the body to a place called *labee*, where they are entirely burned: the ashes, carefully collected into urns, are cast into the sea, and thus terminates the ceremony.

When a prince or princess of the royal family dies, their women or slaves run round the body shrieking and howling, and all eagerly solicit permission to die for their master or mistress. Next day the king intimates which of them he has made choice of. From that time they are daily at an early hour conveyed each in her vehicle, to

the sound of musical instruments, out of the town, to perform their devotions, having their feet wrapped in white linen, being no longer permitted to touch the bare ground, because they are then considered as sacred. No woman or slave, however, is obliged thus to devote herself. Yet both those who have desired to submit to this barbarous custom and not been accepted, and such as have not offered themselves, are alike shut up for the remainder of their lives and not allowed the sight of man. Should any one find means to escape from her prison and be afterwards taken, she is immediately dispatched with the dagger, and her body, after being dragged through the streets,

is thrown to the dogs to be devoured—the most ignominious mode of inflicting death in that country.

At the funeral of the king's two sons, who died shortly before, forty-two women belonging to one, and thirty-two to the other, were put to death and burned in the manner described above: but on such occasions the princesses of royal blood leap of themselves at once into the flames, as did at this particular time the chief wives of the princes in question, because they consider it a dishonour for any one to lay hands on their persons. A kind of bridge is therefore erected over the burning pile, which they mount, holding a paper close to their foreheads, and having

their robes tucked up under their arms. As soon as they feel the heat, they throw themselves into the burning pit, which is surrounded by a palisade of cocoa-nut stems. In case their firmness should abandon them at the appalling sight, a brother or other near relative is at hand to push them in and render them out of affection that cruel office.

The first wife of the younger of the two princes, who was daughter to the king's sister, asked her father whether, as she was extremely young and had been but three months married, she ought to devote herself on the funeral pile of her deceased husband. The father, less alive to the voice of nature

than to the prejudices of his nation, represented to her so strongly the disgrace which she would bring upon herself and all her family by preferring to live, that the unfortunate girl, summoning all her courage, gaily leaped into the flames, which were already consuming the remains of her husband.

At the death of the reigning king, the whole of his wives and concubines sometimes to the number of one hundred or one hundred and fifty, devote themselves to the flames. On this occasion they are not previously dispatched with the dagger; and as they are permitted to walk without restraint, it happened at the funeral of the late

king of Bali that one of his women, when preparing to follow the example of her companions, lost her courage at sight of the dreadful preparations. She had sufficient presence of mind when approaching the bridge to ask permission to withdraw for a moment on some common pretext; which being granted, she ran off with all possible speed. The singularity of the circumstance, rather than any motive of compassion, saved her life, and gave her liberty. The Dutch ambassadors were assured that she came daily to the public market to sell provisions, but that she was treated by all persons of rank with the utmost contempt, though

custom had taught her to bear the most cruel raillery.

Another object of contempt among these people is the female slave to whose lot it falls to wash the corpse of her mistress during the five weeks before the funeral rites. The performance of this rite, however, saves her life, and liberty is afterwards given her to retire whithersoever she pleases to earn her subsistence.

To prevent the infection which would otherwise be generated by keeping dead bodies so long in so intensely hot a climate, they rub them daily with salt, pepper and other aromatics, by the application of which the corpses fall

away to mere skin and bone. These drugs, which form a coat four or five inches thick, are afterwards washed off, and in this state the bodies are burned. The coffin is perforated at the bottom to permit the animal fluids to run off, and these are caught in a vessel which is daily emptied with much ceremony.

The Balinese have two great religious festivals following each other at an interval of ten days and repeated twice a year. The first lasts five days and the second two. They occur in December and June, at the winter and summer solstices; the first when the great rice crop is sown and the second when it is reaped. They are dedicated to the worship of the gods, festivity and re-

joicing. All serious occupation is suspended, and even war, at all other times carried on with the relentless ferocity common to barbarians, is deemed unlawful during the celebration of these festivals.

TIMOR.

Proceeding eastward and passing over the islands of Lombok, Sumbava, and Flores, following in the order here enumerated, to the eastward of Java and Bali, because little or nothing suitable for our purpose is known concerning them, we come to the island of Timor, which from its animal and vegetable productions, and from the different races of men by which it is inhabited, partakes of the nature as well of the South Sea Islands as of the Indian Archipelago. It is situated between the 8th and 11th degree of

south latitude and 124° and 128° of east longitude from London, being about 250 miles long with an average breadth of about 40.

Timor is inhabited by four principal races. The original natives, who resemble in many respects the eastern negroes, dwell chiefly in the mountains of the interior, whither they have fled for refuge. The Malays, who are settled on the coasts, came from the west, probably from Java. The Chinese have been long established in considerable numbers in Timor, where, as in the other islands of the Archipelago, they display great skill and perseverance in traffic; and by their intermixture with the Malays

they have produced a very numerous variety. The Portuguese, who in the sixteenth century settled in Timor, by their long residence in the island and intermarriages with the natives, produced another cross, that of black Portuguese, who are chiefly to be found in the northern portion of the island. As the Dutch form a very distinct variety of the European race from the Portuguese, whom they supplanted in the island, it is probable enough that their intimate connexion with the Malays may have produced another variety differing from the Portuguese blacks, but less numerous than the latter.

A modern voyager describes the aboriginal natives of Timor as strangers

to almost all the social institutions, still armed with the bow, arrow and club, sworn enemies to the Malays, swift of foot, dwelling in the clefts of rocks or in the recesses of the forests, living exclusively on fruits and the produce of the chase; always at war either with one another or with the Malays; ferocious in all their habits and manners; and combining all the characteristics of the negro race properly so called—short, woolly, frizzled hair and a black colour. But this portrait seems to be delineated from the accounts of the Dutch and Malays and not from actual observation. It does not even appear certain that any recent voyager has had opportunities of seeing

individuals of the aboriginal race of Timor. Flinders nevertheless asserts that they are black but have not woolly hair; and in this latter particular his description disagrees with that just given on the authority of the French naturalist, Leschenault.

We have reason to believe, that it is to the older writers that we must look for more authentic information respecting the original inhabitants of Timor. When Dampier touched at the island in 1700, the Mahometan religion was unknown there. That accurate observer tells us that the islanders of Timor are of the middle stature, well made, clean-limbed, with long faces, black hair, and a very dark skin. They

are indolent, treacherous and ferocious. Their dwellings are wretched hovels; and they go entirely naked with the exception of a piece of cloth fastened round the waist. Some of them wear an ornament of mother of pearl, or thin plates of gold of an oval shape, of the size of a crown-piece and very prettily indented round the edge. Five of these plates placed one beside another cover the forehead; and they are so thin and arranged with such art that they seem to be sunk into the skin.

Pigafetta, nearly two centuries earlier, speaks of the rings hanging from their ears, necklaces and combs of reeds adorned with rings of the same metal, and also of gold and copper bracelets,

which they wear in such profusion that their arms up to the elbows are completely covered with them. Others have caps of twisted leaves.

They take as many wives as they can maintain, and sometimes sell their children that they may be enabled to encrease the number of their women. Pigafetta remarks, that the chief with whom he had an interview was surrounded exclusively by females.

They bestow very little pains on the cultivation of the soil.' In the dry season they set fire to the trees and bushes to clear the land, and to prepare it for sowing in the rainy season. Besides, their fondness for hunting, in which they are almost incessantly engaged,

causes them to neglect agriculture. Their arms are lances, javelins, and a kind of buckler.

Hogendorp, in his description of Timor, seems rather to have had in view two or three crossès between the genuine natives and Malays than the pure Timorean race, when he informs us that some of the natives of this island are of a blackish complexion, others much fairer, and others copper-coloured. The latter, he adds, have red hair, while that of the former is with few exceptions black and frizzled. Almost all, of both sexes, have flat noses and large wry feet. He says too, that they are superstitious, indolent, stupid, ignorant and addicted to lying.

The character which modern voyagers have drawn of the Malays of Timor, properly so called, is less disadvantageous. The Malays, says M. Freycinet, whom we saw in the bay and town of Coupang, which is chiefly peopled by them, are far from having the sullen and perfidious look generally ascribed to that race. The expression of their countenance on the contrary, is smiling and bespeaks frankness: they appear to be intelligent; and there is a something deliberate in their actions and expressive in their looks which pleases and interests. Notwithstanding this gentleness in their physiognomy, they evince great courage,

pride and love of independence ; but withal an excessive inclination to theft.

The women, says M. Leschenault, have in general a delicate and elegant shape, and proportions which remind the spectator of the beautiful statues of the great masters of antiquity. They consider corpulence as a great defect. The younger females have frequently very pleasing features ; and fine black eyes, full of expression, give vivacity to a face the uniform brown tint of which is never animated by the carnation of colder climates.

Many of the inhabitants of Timor of Malay origin are still pagans, and many are also Mahometans ; but the latter

make no scruple to eat pork and to drink spirituous liquors. Among other superstitious notions they believe in the existence of enchanter and sorcerers ; considering all foreigners with red hair as such and attributing to them extraordinary power. Many have fetishes or tutelary divinities, to which they address their prayers ; a stone or a tree is, as most commonly among certain tribes in Africa, the object of this worship. Some wear a kind of amulets, which, as they suppose, possess the power of preserving them from all misfortunes. One of these worn round the neck by a Malay of the interior of the island consisted of several small cords to which were fastened three old pieces

of stuff, a bit of old iron, two parrots' bills, the beak and claws of a bird of prey, a small bone of some quadruped, a small piece of wood of a cylindrical shape, about an inch long, and a few glass beads. The owner seemed to have worn this bulky amulet for a great length of time, for it was very dirty, and nothing could induce him to part with it, as he intimated that in war it was a sure preservative against the weapons of the enemy.

If this species of superstition reminds us of the negroes of Africa, in their veneration for the crocodile and their custom of slaughtering animals in order to discover future events from the inspection of their entrails, the peo-

ple of Timor resemble the Greeks, the Romans, and other pagan nations of antiquity.

At Timor, the title of Son of the Crocodile is a high distinction, hereditary in a particular family. The kings of Coupang, on their accession to the sovereignty, observe an extraordinary custom. Under the notion that they are descended from crocodiles, they repair with great solemnity to the water-side, carrying offerings and food to those animals. The crocodiles, accustomed to a certain sound, and knowing that they shall find something to eat at a particular spot, make their appearance seemingly in compliance with

the call. . . Meanwhile the chiefs and the people assemble on the shore, in a place devoted to this purpose, called *klaïba*. They take with them a young female slave decorated with flowers and other ornaments, and expose her by way of sacrifice on the water's edge, where the unfortunate victim soon falls a prey to one of the amphibious monsters. The people are superstitious enough to imagine that the crocodile carries her away to make her his wife, in case he finds her to be a virgin : and they relate that a crocodile once brought back a victim who had been offered to him, safe and sound, because she was not entitled to that epithet. During

this ceremony they sacrifice a hog, the hair of which must be of a reddish colour.

The Timorians never undertake a war or any thing of importance, without sacrificing several head of large cattle and examining the entrails of the victims, to ascertain whether their enterprise will be successful : but it is to be observed that they sacrifice in reality only such parts as they cannot eat, for instance the horns, ears, tail, feet, &c. ; all the rest being divided among the friends and neighbours who attend the ceremony.

It was formerly customary in the kingdom of Sonnebaya to bury two living slaves in the grave with the king :

but this practice, as well as most of the customs just described, have become less general and less sacred since the settlement of Europeans in the island : they are still, however, far from being entirely eradicated ; the offerings, prayers and sacrifices are only performed with more caution and secrecy. The difficulties experienced by the French voyagers, Messrs. Peron and Lesueur, in getting the skeleton of a crocodile which they had killed carried by Malays on hand-barrows, and the fear of touching these relics of an animal which they hold sacred manifested by those people, prove that they still entertain the same silly respect as ever for that destructive quadruped : and the fol-

lowing account of M. Taillefer, who accompanied the expedition under the French circumnavigator, Baudin, shows the faith which these people put in the sacrifice of victims, and furnishes a correct idea of their manners and religious notions.

In an excursion which M. Taillefer and one of his companions were making in the interior of the island, fatigued by the extreme heat, they looked out for a place where they might rest themselves, when they perceived a dwelling to which they directed their course, in hopes of meeting with some refreshments. On approaching this habitation, of very humble appearance, we perceived, says the narrator, two old men seated each

at one end of a mat spread at the entrance. One of them seemed to be absorbed in grief: the look of the other was grave and solemn. They received us kindly, supplied us with some cocoanuts, which we asked for, and could not be prevailed on to accept any thing in return. After bestowing a few moments on the duties of hospitality, he who appeared to be the master of the house, wholly regardless of our presence, commenced a ceremony which attracted our close attention. He ordered a young female slave to bring him three young pullets, from which he selected one, and spoke a few words, the meaning of which we could not catch, to the other old man. He then

took up a pinch of rice, threw it on the ground at three several times, and after striking the pullet very hard against the mat, he laid hold of it by the bill and watched it expire. As soon as the animal ceased to move, he carefully examined the disposition of the feathers and the feet, and again addressing his companion calmly conversed with him. The other two pullets were put to death with the same ceremonies. These three victims were not sufficient ; a fourth was called for, and it underwent the fate of the preceding. The conversation of the two old men then became more animated. The slave kindled a fire : the victims were thrown upon it and the flame soon stripped

them of their feathers. The soothsayer seized them and with incredible dexterity laid open their entrails. With inquisitive eye he examined the arrangement of the viscera: then exploring with care the ramifications of the blood-vessels, he appeared inspired: his face no longer retained its former grave aspect, and he pronounced with enthusiasm certain words which plunged his companion into a deep reverie. The mother of the young victims was also doomed to die: and while a slave was pursuing her in her vain attempt to escape, I asked the operator the meaning of the ceremony which he was performing. "This man's daughter is ill," replied he; "and he is come to

learn whether she will recover or not.” Then pointing to the sky, he pronounced the word *Deos*; and lowering his hands towards the victims, he gave me to understand that he was consulting the disposition of their entrails to ascertain the event. The sacrifice of the hen interrupted our conversation; and the stranger soon received the fatal intimation that his child must die. The unhappy father, unable to suppress his grief, and no doubt to conceal his tears, covered his eyes with his hands and departed.

At the death of an ordinary person he is merely wrapped in a large piece of white cloth, and no other ceremony is observed than that of killing a fowl

or some other animal of little value. The obsequies of a Malay prince, on the other hand, are performed with great pomp. At the first news of his decease all his subjects must have their heads shaved; his wives and concubines rend their hair and express their affliction in all possible ways. Buffaloes and hogs are slaughtered. The body of the deceased is laid on a table in the middle of the house, dressed in his best clothes, with coral necklaces and chains of gold round his neck, and his eyes, nose, mouth, ears and breast covered with plates of the same metal. In this state he is left two days, while his friends continue their lamentations, and fire guns at intervals. A tree of suffi-

cient thickness is felled, and in the trunk a space capable of holding the body with all its ornaments is hollowed out. The end is then stopped up with gum and the trunk is carried into a neighbouring house. The funeral is deferred till the successor to the crown has levied upon his subjects a sufficient quantity of buffaloes, rice, gold and other articles to defray the expense of the ceremony, which is considerable ; because it lasts eight days, during which all who attend must be entertained, and the chief persons must be presented with pieces of gold of different sizes, weighing from two to five guineas. Not only do the principal subjects of the deceased monarch attend this ceremony,

but also deputations sent by the kings with whom he was in alliance.

Owing to the difficulty of collecting the wealth necessary for so expensive a ceremony, it is not uncommon for the remains of kings to be kept in the house two, three, four and even five years before their interment. The neighbouring kings send women to mourn over them, and their own wives are obliged to watch in turn beside the body. The ceremony of interment begins with great lamentations. At the moment when the bearers are about to carry the deceased out of the house, an altercation takes place between them and the women, who strive to detain the body : the bearers, however, prove too

strong for them and the corpse is deposited in the grave with the face turned towards the east. Sometimes the body is placed in a standing posture, and in this case the grave is in the form of a well. Near this spot are put rice and pinang: some animals, such as dogs, horses, buffaloes and hogs are afterwards killed; the company present are feasted with rice, maize and the flesh of the victims, and plates of gold are presented to the chief persons. The third, ninth and frequently the twenty-seventh day after the funeral are kept, and the ceremonies are then at an end.

The Malay rajahs of Timor, surrounded by their subjects, seem to be rather their companions than their ru-

lers. None of those marks of respect, of which all the other nations of the east are so lavish towards their sovereigns, are paid to them. In a few gold ornaments of little value and a gown of printed cotton, which they put on only when they go abroad in state or receive strangers, consists all that distinguishes them from their subjects. Their residences, situated in the centre of villages, are rather more spacious and better built, but just as destitute of ornament as any others ; and herds of buffaloes, arms and iron utensils constitute all their wealth.

Those rajahs, however, who are not dependent on the Europeans possess greater authority. The subjects of se-

veral of them, besides paying customary tribute, are obliged to appear before them whenever they are summoned, either to work for them or for any other purpose. When the king decides a dispute between two parties he receives a gold or silver plate ; and when a person is convicted of a heinous offence he is sold for the benefit of the sovereign, unless his family possess cattle or gold sufficient to redeem him. Robbery and murder are punished by fines, slavery, and sometimes death ; but the latter case is very rare. In most of the states of the island the rajah dares not take any steps against the lives, liberty, or property of his subjects, till a charge has been lodged against them before

the assembly of the grandees and principal persons, whose duty it is to enquire whether it be well-founded or not. When the rajahs decide without this previous enquiry, they exceed their powers.

In some kingdoms and especially that of Amakong, females may in default of male heirs ascend the throne; but this very rarely happens, because the kings, having a great number of wives, have also in general many children of both sexes. Most of the grandees of the kingdom are of the blood royal. According to custom the eldest son succeeds his father; but the ministers frequently endeavour to place some other of his children on the throne.

Each kingdom has its particular regalia, consisting of plates of gold and silver and coral necklaces. These articles are held in high veneration, and are exhibited to the public at all great ceremonies, especially on the accession of a sovereign to the throne, and when the subjects pay the tenth of their produce ; at which times also they make large presents in cattle. The grandees, as well as the people, are persuaded that the greatest calamities would befall them if any article belonging to the regalia were to be lost. They believe that the king and his household alone have a right to touch them ; and that any other person who should presume to lay hands on them would drop down

dead on the spot. These valuables, therefore, are not locked up, but merely suspended in the middle of the king's dwelling in large chests, and to these are added the presents annually given, after they have been consecrated with due solemnity.

Before they go to war, they sacrifice several head of cattle, and if the entrails of the victims promise success, they take the field setting up loud shouts accompanied with the sound of buffaloes' horns. They are preceded by an advanced guard, formed of a troop chosen expressly from among the bravest of their number : those who belong to it are distinguished by the ornaments that float over their heads and backs ; by the

goat-skin with long black hair which envelops their legs; and by little bells the number of which is proportionate to that of the enemies they have killed in preceding combats.

The people of Timor commence hostilities by laying waste all before them, and by slaughtering all persons who fall into their hands of whatever sex or age. They cut off the heads of their victims and dance round them, indulging the most immoderate joy, which they suddenly interrupt by lamentations, asking the heads why they were their enemies. These rejoicings are kept up for several successive nights during which they sacrifice buffaloes and hogs in order to reconcile themselves with the souls of

those whose blood they have shed : they then dry the heads in the smoke, like the New Zealanders, and hang them up in the general house of their tribe as memorials of their victory. This house is but a large shed, covered only at top, around the outside of which are suspended the horns and jaws of the deer which have been sacrificed. Within it there is nothing but the heads of enemies slain in war. This building is usually situated near the residence of the king or chief, which is sometimes inclosed by a stone wall raised without mortar or cement : but in time of war this wall is covered with thorn-bushes and spikes to prevent surprize from an enemy.

Slavery is authorized at Timor ; but among the Malays the condition of a slave is not hard. Between the master and the slave there is no difference either in language or complexion. As it is a usual luxury to have a great number of slaves, their work within doors is not laborious. Others are employed abroad in the culture of maize and rice and in tending cattle.

The dwellings of the natives of Timor are small, and usually divided into two parts. They are formed by a trellis-work of split bamboo covered with large leaves. The roof terminates in a point ; there is neither window nor any other aperture than a very wide door, but so low that a person is obliged to

creep in on all fours. These habitations are sufficient in a climate where man needs only a roof to shelter him from the rays of the sun and the heavy rains that fall in the stormy season.

Their utensils consist of hatchets and knives, which they buy from the Europeans, as well as muskets, sabres, pikes and gunpowder. They understand the art of melting gold, of which they make plates and large rings for their women. They make likewise bells for the harness, coarse stuffs for their clothing, and mats, earthen vessels and pillows stuffed with cotton.

That part of the population of Malay origin inhabiting the coasts of Timor, speak a language very nearly resem-

bling that of some of the South Sea islands. In like manner also they embrace by touching each other with the nose. The practice of tattowing is common among them. Bligh was surprised to find in Timor the religious custom observed by the Friendly islanders of assembling in a temple and sitting in silence opposite to one another ; as well as that of kneading or squeezing every part of the body by way of curing rheumatic pains, which is practised in Otaheite. It is moreover customary at Timor for two persons contracting an indissoluble friendship to change names, as is done in most of the islands of the Great Ocean.

It would be easy to mention other

points of resemblance, but it may be sufficient to remark, that among the natives of Timor every thing indicates an identity of origin and race with the natives of many islands of the South Sea, at an immense distance from the Indian Archipelago. They have likewise all the habits of the other islanders of the Archipelago, especially the disgusting practice of constantly chewing betel; and like the natives of Sumatra and Java they cover their front teeth with a plate of gold which never comes off.

The dress of the Malays of Timor is very simple. It consists of one or two pieces of white cloth bordered with red, four or five feet long and two broad.

The rich have flowers embroidered at the two ends. The women make this stuff of cotton. Persons of high rank wear large pieces of printed cotton, and two or three handkerchiefs wrapped round the head. In time of war some of them stick into this head-dress plumes composed of the feathers of the most beautiful birds of these parts. Their principal finery consists in gold and silver plates, coral necklaces of great value, and bracelets of gold or of a species of shell which is found in the shallow waters and resembles ivory.

The wives of the great appear it is said but very rarely in public. They are distinguished by bracelets of gold and silver, coral necklaces and orna-

ments of copper-wire surrounding their arms and legs: the higher their rank and consequence, the longer and the thicker are these wires. They are tattooed on almost all parts of the body in figures representing flowers, which are made with a sharp-pointed instrument dipped in indigo.

The ordinary dress of the women when at home, as shown in the frontispiece to this volume, representing a young girl of Timor carrying water, consists of a wide piece of cotton, which they wrap round the body below the arms, leaving the neck and bosom bare. This descends to the calf of the leg, and over it they have another piece of stuff reaching to the knees, which, when

they go abroad or when it is cold, they turn up so as to cover the head and shoulders. Some of them, and especially the dancers by profession, wear copper rings round the leg above the ankle. They frequently use a coloured handkerchief for their head-dress, which they arrange with wonderful skill. Sometimes too, they fasten their hair with rings of gold or silver, or a curved wooden comb of an elegant form. In general, however, both men and women let their hair flow loosely down their shoulders, washing it constantly with a ley of wood-ashes and giving it a fine lustre with cocoa-nut oil. Both sexes go barefoot.

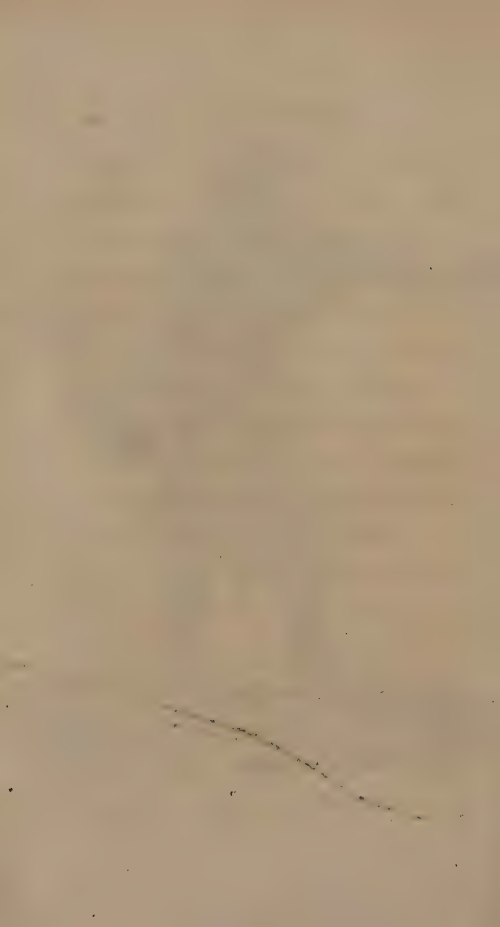
The men of the lower class and slaves

have their hair turned up and held together by a handkerchief tied and twisted in various ways. A piece of stuff wrapped round the waist forms a sort of petticoat that reaches to the knees; another long piece of cotton, which they wear over their shoulders in the form of a shawl, serves to screen them from the sun, rain and cold at night, as represented in the annexed plate. Over their left shoulder they carry also a bag made of a handkerchief, the ends of which are passed through rings of tortoise-shell and metal; and in this they carry their betel and provisions when they travel.

The natives of Timor, and the princes in particular, may take as many wives



MAN OF THE



as they please, and the number of these is a sign of opulence. Here, as in Java, girls are a source of wealth to families, because their parents, when they give them in marriage, receive for them a certain quantity of gold or a number of cattle. So long as the whole of the price agreed upon is not paid, the parents have a right to take back their daughters without making restitution of what they have received; nay, they are even authorized to appropriate to themselves the issue of such marriage, because the sum paid by the husband to the father-in-law is deemed the price of the children that may result from his union with the daughter of the latter.

Marriages in Timor are attended

with many formalities. The young man makes his proposals to the father or guardian of the girl, who demands a quantity of gold or cattle proportionate to his own rank and that of the lover. When the two parties are agreed about the price, some animals are killed and their entrails consulted: if the appearances are propitious, the match is consummated. No disgrace is attached to any indiscretions committed by a young woman before marriage.

The people of Timor are very hospitable. The weary traveller is sure of being refreshed with a draught of buffaloes' milk, which is drunk out of thick pieces of bamboo. To welcome a guest whom they esteem, they cook a sheep

whole, then cut it up, present to the stranger a piece weighing five or six pounds, take as large a one themselves, and to set him an example tear it in pieces with their teeth and fingers with extreme voracity. They squat upon mats to take their meals. The habitual diet of the people of Coupang consists of fowls, fish, hogs baked in cocoa-nut oil and seasoned with a profusion of pimento and spices. Rice boiled in water serves them instead of bread.

The amusements and dances of savage nations are well worthy of attention, because they are a faithful index of their dispositions and habits. Peron gives the following description of a

dance at which he was present at Babao in Timor.

The Malays of this district assembled under large tamarind-trees, the thick foliage of which heightened the pleasantness of the spot which they had chosen. A great fire which illumined the scene, tempered the coolness of night, and at the same time dispelled the humidity which is always very great in these marshy plains covered with wood. It served also to destroy the mosquitoes, which, attracted by the brightness of the flame, rushed into it by myriads. The old men, ranged round the fire, seemed to preside at this entertainment. The dances presently

began, and were accompanied by the sounds of a few simple instruments peculiar to the country and by the voices of the dancers. Their singing was full of harmony, though of rather a wild cast. We admired the energy with which these islanders expressed the character of each of their dances : the women, in particular, modified with infinite grace the airs which indicated the change of the figures calculated to rouse or to delineate the different passions. This striking and animated scene became still more so in the martial pantomimes, the effect of which was infinitely heightened by the costume of the country. The profound darkness which

surrounded us gave a certain wildness to this spectacle, especially after a dull dismal song, which might be aptly called a bellowing.

The Malays, in two rows, closely following one another, inclining forward a little, and representing men going in search of their foes with the intention of surprizing them, raising their feet and setting them down again softly, moved along to this doleful music. All at once, as if they had reached the enemy, they darted forward, shrieking and shouting so furiously, that it was scarcely possible to suppress an emotion of terror. Soon resuming an air of calmness, they made various evolutions, and again

went through the manœuvres which they had already performed till the need of rest obliged them to desist.

Nocturnal entertainments of this kind are frequently held at Coupang, but there they are somewhat mingled with European luxury, and this intermixture, without detracting from their singularity, gives them a magnificence which is not to be found in the amusements of the natives alone.

I was present, says M. Leschenault, at one of these dances held one evening after sun-set at the Dutch interpreter's. A spacious court shaded with trees, in front of the house, was lighted by many resinous torches supported by a kind of candelabra. Cane arm-chairs placed

in a semi-circle were occupied by the rajahs and the Europeans present. Each rajah, dressed in a gown of flowered muslin, had before him a small table, on which was placed a little box containing betel and areca, which these people chew incessantly: behind his chair stood his retinue armed with long pikes and dressed in their best apparel. The one who was stationed immediately behind the rajah held the gold or silver-headed cane, which is the distinctive mark of his authority, and took care to raise it so that it might be seen by all present. On one side of the company was the music, consisting of Chinese gongs, tamtams and other instruments of copper, which made a dreadful noise.

In the centre were some Malays, whose dress was a cloth which covered them from the waist to the knees ; their arms, legs and hair being adorned with leaves of the fan-palm and flowers of the *malaty*. They performed various dances, the movements of which were regulated by two men who, sitting on the ground, played on a kind of tambourine with their hands, and sang songs the chorus of which was repeated by the dancers. A sort of ballet-master indicated with a bamboo the movements that were to be made, and struck with considerable force such as committed any mistake. These dances seemed to represent hunting-matches and battles ; the steps, which were not very quick,

were accompanied with grotesque motions of the body and arms, so difficult and fatiguing, that the dancers were soon out of breath and covered with perspiration. These diversions lasted great part of the night. At intervals young and handsome female slaves, dressed in blue and red cloths and small chemisettes of white muslin which reached no lower than the loins, handed round to the spectators fruit, confectionary, tea and liqueurs, ranged with elegance in baskets and on varnished trays. The variety of the costumes, the purity and calmness of the night, and the beauty of the place overshadowed by tamarind and banana fig-trees of prodigious size, gave to

this exhibition an air of magnificence which would be worthy of imitation in the magic scenes of our great theatres.

The descendants from Europeans and native women, chiefly slaves, form the most wealthy and civilized portion of the inhabitants of Timor. As they see few strangers, they are at first shy and reserved; but when you have won their confidence, they treat you with the utmost kindness and cordiality. Consigned from their infancy to the care of slaves, and brought up among them, they resemble the Malay natives in manners, habits and prejudices. A few of them can read and write, and this is the extent of their acquirements. The

most opulent employ their capitals either in lending at high interest, or by entering into partnership with Chinese, who take upon themselves the whole management of the business. Surrounded by slaves who obey their every motion, they pass their lives in effeminacy and indolence.

Their habitations are simply yet commodiously constructed, furnished without elegance, but clean and airy. They are commonly surrounded with trees, the foliage of which, agitated by breezes, keeps them agreeably cool. Two verandahs, the roofs of which are supported by pillars, occupy the front and rear of the house, and terminate at each end in a closet. The interior is

divided into three rooms, the middle one of which is the largest. The front verandah is the principal apartment. There visitors are received, and there the family meet and take their meals. The middle room is provided with a sort of cane sophas covered with mats, and here the *siesta* is taken in the afternoon. The rest of the furniture consists of chests and coffers of rude workmanship, containing clothes and provisions. The side rooms serve for bed-chambers. The verandah in the rear of the house is used for domestic purposes : it overlooks a court or garden, in which are the kitchens and the huts of the slaves. The latter are built of bamboo and lined with leaves. Large

apertures, furnished only with a slight trellis-work of rattan, instead of windows, permit the free circulation of the air. The interior of the houses is frequently sprinkled with water for the sake of coolness.

As there is no variety in their pursuits, their mode of spending one day affords a sample of the whole year. The master of the house passes the greatest part of his time in smoking. His wife and children, squatted on mats amidst their slaves, prepare leaves of tobacco for smoking or chewing with betel, or make trifling articles of rice-straw or leaves of the pandanus. They bathe twice or three times a day, have three meals, take a nap in the after-

noon, and chew betel and areca all the rest of the day. They pay visits in the evening, drink tea together, and do not break up till late at night. These parties are almost always enlivened by the singing of slaves accompanied by the Malay tambourine and Chinese tam-tam.

The wealthiest inhabitants of Coupang have not far from the town pleasure-gardens mostly situated on the banks of the river. The hand of nature alone embellishes these retreats. A profusion of fruit trees, each differing from the other in shape and foliage, are grouped together without regularity : and trees having odoriferous flowers perfume the atmosphere. Care is merely

taken to keep the ground clear, that there may be no obstruction to walking nor any shelter for venomous insects and reptiles. These delicious orchards, without the aid of grafting, nay almost without any kind of culture, yield all the year round abundance of the most exquisite fruits. The balmy air which is here breathed; the murmuring of the river as it runs among masses of granitic rock, which almost every where stud its bed; the rustling of the breeze among the foliage; the cooing of four or five different species of doves; the intermitting cry of parroquets and of the bald calao, which inhabit these groves, fill the soul with the most voluptuous langour. The owners of these

beautiful spots, their families and friends, frequently repair thither to bathe. The bamboos, which grow on the banks of the river and hang drooping to its surface, form bowers which skreen them from the sun's rays while enjoying this gratification ; and when they come out of the water they lie down beneath clumps of orange and lemon trees, or under the light foliage of the tamarind-tree. Here they frequently pass several hours stretched upon mats, smoking or chewing betel, till at length they generally fall asleep. In this state young slaves attend to drive away with a bunch of feathers the insects that might disturb their slumbers.

In the habits of the European half-breed of Timor every thing savours of Asiatic effeminacy. Their garments are light, ample and confined as little as possible by ligatures. The men wear wide drawers or a piece of cloth fastened round the waist by a girdle and reaching half-way down the leg ; and a gown of muslin or printed calico. Their hair, which is an object of their particular attention, usually floats loosely over their shoulders. They anoint it with cocoa-nut oil, in which odoriferous plants have been infused, but which, in spite of this precaution retains a rancid smell, that is disagreeable to persons not accustomed to this singular perfume. When they visit the

Dutch resident, or go to any entertainment, they wear clothes in the European fashion. These clothes which are used only on extraordinary occasions, and have been transmitted from one generation to another, are not less grotesque from their antiquity than cumbrous and troublesome from their make and materials. It is a tribute paid by them to the superior consideration which they derive from the portion of European blood that circulates in their veins.

On these gala-days, the women, followed by a numerous retinue of slaves of both sexes, likewise wear European dresses, as old-fashioned as those of the men, and still more ridiculous and

embarrassing. To this absurd costume the rich add rings, necklaces, and bracelets.

The extraordinary dress of the sex is nevertheless graceful from its simplicity and negligence: it resembles that of the Chinese ladies. Their hair, oiled like that of the men and invariably of the deepest black, is carefully fastened up at the back part of the head in the Grecian style, and held together by gold pins, sometimes with diamond heads, or with a tortoise-shell comb adorned with gold or silver. A cloth descends from the waist to the feet, and over this they wear a robe which covers them from the throat to the middle of the leg. This robe, open

in front, is held together over the bosom by gold pins; the sleeves are buttoned tightly on the fore-arm by nine buttons commonly of gold.

They are extremely fond of perfumes : their apparel is perfumed with the vapour of gum benjamin and sandalwood. They frequently chew a substance called *kakioudé* : prepared and sold by the Chinese in small black cakes : it is a compound of the most exquisite aromatics, and a very small quantity communicates to the breath a fragrance which it retains for a long time. They moreover strew their beds and adorn their hair with the most odoriferous flowers. With their corollas strung on a cotton thread, they

form garlands which they wear instead of necklaces and bracelets. They employ flowers also to communicate their sentiments. Flowers and betel, the leaves of which are folded in different ways, according to the meaning which they are designed to convey, are the *billets-doux* of lovers. A young female takes a garland from her own person and offers it to him whom she prefers, and this is a confession of her affection: and as no disgrace is attached to her indiscretions while she is unmarried, she rarely strives to conquer her inclination.

SAVU.

Savu is the principal of a groupe of three small islands lying between Flores and the north coast of New Holland. Of this island Captain Cook has furnished an interesting and detailed description, from the information of one of the residents of the Dutch East India Company who had resided there many years.

The natives of Savu are below the middle stature, and the women in particular are extremely short and squat. Their colour is a dark brown and they have universally black, shining hair.

Such of them as are most exposed to the air are nearly as dark as the inhabitants of New Holland, while persons of the higher ranks are almost as fair as Europeans. The men are in general well-shaped, vigorous and active; in stature and features they differ more than the people of the same country generally do: but the women on the other hand have all the same cast of countenance.

These islanders seem to enjoy good health and a long life. When a person is attacked with the small-pox, they carry him to a sequestered spot far from any human habitation, and leave the disease to take its course, merely

supplying the patient with food, which they reach to him at the end of a long stick.

Savu is divided into five principalities, each of which is governed by an independent rajah, and these princes are said to have lived in peace from time immemorial, which is a remarkable circumstance, considering the courage and warlike disposition ascribed to these people. Their weapons are muskets, javelins, lances, bucklers and battle-axes. The rajah of Seba, in whose territory Captain Cook landed, seemed to possess great authority, though he was not surrounded by much pomp. He was the fattest man in the whole island. All over the East from Turkey

to Japan, nay in almost all the islands of the South Sea, corpulence is a quality that commands respect.

It would appear that among these people there is no intermediate rank between the rajah and the landed proprietor. The lower classes are composed of manufacturers, labourers, and slaves. The latter, like the peasants in some parts of Europe, are attached to the soil. They are sold and transferred with the land; but though the owner may dispose of his slave, he must not even chastise him without the permission of the rajah. Some proprietors have so many as five hundred slaves, others no more than five or six. In Cook's time the worth of a slave was

deemed equivalent to that of a fat hog. When a person of consequence goes abroad he has always two or more at his heels ; one of them carries a sword or cutlass, which usually has a silver hilt adorned with large tufts of horse-hair ; and the other a pouch containing betel, areca, lime and tobacco. In this retinue consists all their magnificence ; the rajah himself having no other mark of distinction.

The chief thing on which these people pride themselves is a long line of honourable ancestors ; and the respect paid to antiquity seems to be carried to a greater length here than in any other country. A house which has been inhabited for several generations becomes

almost sacred; and there are few articles of necessity or luxury which are deemed so valuable as stones that have been long used for sitting upon and thereby rendered smooth. Those who have it in their power to buy such stones, or who possess them by inheritance, place them around their houses and they serve as seats for the family.

Each of the rajahs sets up in the principal town of his dominions a large stone as a monument of his reign. In the capital of the district of Seba, Cook counted thirteen such stones, besides fragments of others which had been erected at an earlier period and destroyed by time. Several of these stones were so large that it is difficult to con-

ceive by what means they could have been brought to the top of the hill on which they are placed. The thirteen stones would infer an antiquity of two centuries and a half; but civilization appears to be much more ancient in this island. They have another use: for when a rajah dies, a general feast is held and all his subjects assemble about these stones. On these occasions they slaughter a great number of animals, which they consume on the spot. The stones serve for tables and the feasting lasts several weeks or months, according to the number of victims that can be collected. This gormandizing is succeeded by a forced abstinence, during which all the inhabi-

tants of the district live exclusively on vegetables. This practice of successive feasting and fasting is met with also in the islands of the South Sea.

Stones have in all ages been the earliest monuments of nations. They are to be found in all parts of Europe. It is well known that those called Stonehenge, in Wiltshire, and the stone at Canac in Bretagne have caused much idle disputation. The use of monuments of this kind among nations by which they are still employed may throw some light on the object of those erected at a period anterior to all historic documents; not that we would thence infer, that there was ever any communication between people so re-

mote ; but similar circumstances have always produced similar results.

The religion of the natives of Savu, is a polytheism, which seems to admit of several deities and several modes of worship. Though it does not allow polygamy, yet illicit intercourse between the sexes is in some measure unknown. Instances of theft are very rare ; and all differences are submitted to the decision of the rajah.

The houses of Savu are all built on the same plan and differ only in extent, some being four hundred feet long and others not more than twenty. They are all raised on posts or pillars about four feet high ; one end of which is sunk in the ground, and on the other is

laid a solid wood floor. On this floor are placed other pillars, which support an inclined roof shaped like that of a barn. The eaves of this roof, which is thatched with palm-leaves, descend to within two feet of the floor. The interior is usually divided into three equal parts : that in the centre is inclosed on all four sides by a partition, which rises to the height of about six feet from the floor. Sometimes two small apartments are also formed on the sides : the rest of the space is open so as to give free admission to air and light. The apartment in the middle is appropriated to the women.

These islanders feed on all the tame animals of their country. They give

the preference to the hog, and the horse holds the second place ; next to the horse they place the buffalo and after that fowls. They relish the flesh of the dog and the cat more than that of the sheep and goat ; and they dislike fish.

To make palm-wine, which they call *doua*, they cut the flower-buds of the fan-palm very soon after they have shot forth from the stem. Underneath them they fasten small vessels, made of leaves so closely joined together as to hold the liquor without running. Morning and evening they climb the trees to collect the vegetable juice caught in these vessels, which furnishes the usual beverage of all the natives.

With the surplus they make a syrup and a coarse sugar, with which they fatten their animals. The people themselves also eat it in time of dearth. The syrup, which they call *goula*, nearly resembles treacle, but it is rather thicker and has a more agreeable taste.

These islanders are remarkably cleanly : but, according to the universal practice of the oriental nations, both sexes chew betel, and the areca and lime which they mix with it corrode their teeth in an unequal manner. When they would smoke, they roll up a bit of tobacco and put it at the end of a tube made of palm-leaf, about six inches long and of the size of a goose-quill. As the quantity of tobacco held

by this kind of pipes is very small, they swallow the smoke in order to increase its effect : and to this practice the women in particular are addicted.

The men pluck up the hair of their beards, for which purpose those who are above the ordinary class carry silver nippers hanging by a cord from their neck. Some leave a few hairs on the upper lip but always keep them short.

The practice of tattowing, so common among all the islanders of the South Sea, prevails at Savu. Almost all the men have their names traced on their arms in characters of a black colour that cannot be effaced : and the women, in like manner, have a square

figure containing designs of flowers punctured below the elbow.

The men tie their hair at the top of the head, and the women fasten theirs in a bunch behind. In their modes of dressing the head there is another difference which distinguishes the sexes: the women having nothing whatever instead of cap or hat, while the men always wear a kind of fillet, which is not broad, but is formed of the finest stuffs that can be procured. Some use silk handkerchiefs for this purpose and others fine cotton or muslin with which they make a sort of turban.

The apparel of both sexes is a cotton stuff, the thread of which, dyed of dif-

ferent blues, produces a variable colour that is not disagreeable. This stuff is manufactured in the country. Their dress is composed of two pieces, about two yards long and a yard and a half wide; one is fastened round the waist like a petticoat and the other covers the upper part of the body.

They have a great number of ornaments. Some persons of the higher class wear round their necks chains of gold, formed of plaited gold-wire and very light: others have rings so worn that they seem to have been transmitted from father to son for several generations. Some wear collars and necklaces of glass beads: and some have below the elbow ivory bracelets, two

inches broad and above an inch thick ; these are said to be a mark of distinction. Both sexes have the ears perforated, but it does not appear that they put rings or other ornaments in them.

The language of the natives of Savu has some analogy with several dialects of the Great Ocean, and with the Malay, which is the common stock of all those languages ; but it forms nevertheless a distinct language, and most of the words that compose it differ considerably from the Malay.

ROTTIE.

The island of Rottie, situated a little to the east of Savu, and about forty miles in length, is said to comprize fifteen petty states. The inhabitants are a handsome race, and likewise more fierce and courageous than the people of Timor. The women are celebrated for their beauty, and the Dutch annually send a number of them as slaves to Batavia.

The language of the natives of Rottie is said to be softer and more agreeable than that of any of their neighbours ; but we are assured that their manners

are more depraved. As in the island of Savu, the syrup of the palm-tree is frequently their only food ; though the soil produces rice and barley in abundance. Whenever they kill a buffalo or a hog, they mix the blood with their drink ; and each then cuts off pieces of the flesh wherever he pleases and slightly broils them on the embers. They often make a sort of spirit resembling arrack with the juice of the palm-tree, or ferment that liquor in large tubs, into which they put certain roots of a stimulating quality.

On the coast, in the district of Termano, there are two large rocks about 250 fathoms distant from each other. The natives consider them as husband

and wife, who by their conjugal embraces cause hurricanes and earthquakes, which are very common in that district. They also look upon some small rocks lying at the foot of that which they suppose to be the female, as the offspring of this pair.

When a crocodile has devoured a near relation of the king or chief, they declare war against those animals, and afterwards make peace with them in the same manner as they would with a neighbouring tribe.

OMBAY.

To the north of Timor is situated the island of Ombay, the inhabitants of which are represented as cannibals, who acknowledge no chief, one village being incessantly at war with another, who dip their weapons in poison kept in a hollow bamboo, and suspend in their dwellings the skulls of their vanquished enemies. Their skin is of the colour of *terra di sienna*; their eyes fierce and generally sunk in the head; and they have a low forehead, thick lips and large mouth. Some have aquiline noses; and all have a broad



MAJOR J. M. BAY

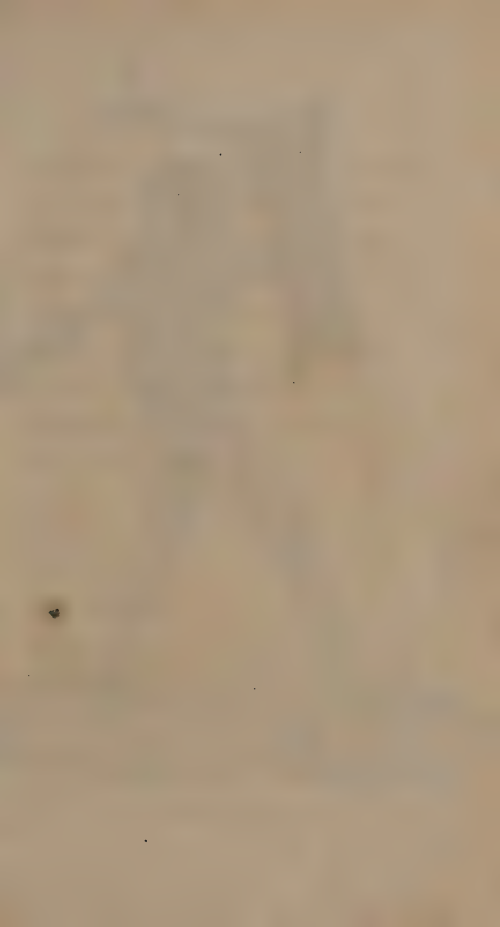
chest and muscular limbs, a warlike savage air, a blunt manner and great quickness in their movements.

Their dress is nearly the same as that of the people of Timor. The hair is sometimes left to flow loosely over the shoulders ; at others it is frizzled and does not appear natural on account of the prodigious quantity. Almost all the natives tie it up with strips of various stuffs and raise it from the head in the form of a plume, in the manner represented in the opposite plate. They are very fond of bracelets and other ornaments of that kind, with which they cover the arms and legs. Some of them are of gold ; but they are mostly composed of the leaves of

the pandanus, cut with great ingenuity.

Their weapons are sabres and *krises* like those of Java and Timor, bows, made of bamboo and strung with the gut of some animal, and arrows, of reeds, tipped with a jagged point of bone, wood or iron. The very children carry bows in their hands and a score of arrows at their girdle, arranged before the breast in the shape of a fan with the points upwards.

Arago, who went on shore at Ombay with a party belonging to Freycinet's ship, describes a mock-fight exhibited for the amusement of the strangers by two of these savages. We stopped, says this voyager, under a large tree, to



view some arms suspended from it and some earthen vessels of a singular shape, in which they cook their food and make salt by boiling. I made drawings of the arms, which a native, more complaisant than I could have supposed, put on, assumed a warlike attitude and invited me to avail myself of his civility: while another also put on a cuirass and acted a combat before us. These combatants are represented in the preceding and opposite plates. His bow is in motion; the arrows start from his girdle; his steps are cautious, his looks menacing. At length he grows warm. With the activity of a leopard he leaps over hedges and bushes, hides himself behind a tree, more fre-

quently awaits his enemy firmly, stoops adroitly and is again boldly erect. Under cover of a cuirass of buffalo's hide, he seems to despise the arrows and the rage of his adversary, and defends himself against them with agility. But his bow is become useless to him: he arms himself with his *kris*, rushes on his enemy, follows him closely, comes up with and strikes him; his eyes flash fire; his nostrils are expanded, his muscles swell: he still parries, but his victory is no longer doubtful—he makes a last effort and his foe falls at his feet.

We were stupified, proceeds the narrator; never did I behold such activity or any thing that approached in rapidity

to the motions of the savage. After enjoying our surprize, he came up to us, took hold of one of our muskets, and gave us to understand in a manner far from equivocal, that while we were loading it he could discharge a score of arrows. To show us how certain he was of his hitting his mark and to display the strength of his arm, he let fly one of his arrows, scarcely taking aim, at a small tree about fifty paces distant ; and our united efforts could not pull it out without leaving behind the jagged bone with which it was pointed.

The cuirass worn by the Ombayans and called by them *banoo*, is made of buffalo's hide and so contrived as to cover both the back and the fore-part

of the body, having a hole for the head to pass through. It is adorned with small shells, arranged in pleasing figures: and dry jagged leaves and little bells attached to it produce a rustling and tinkling with every motion of the wearer. Their bucklers resemble in every respect the front of the cuirass.

The houses of the village visited by the French are built on piles two or three feet high. Under the roof is a loft, with a floor formed of rafters and large mats spread over them, where the women conceal themselves. In one of the houses the strangers saw a score of human jaw-bones, which they wished to purchase, but all their offers were an-

swered by the word *pamali*—and when they desired to see some of the women, the only reply still was *pamali*, or sacred.

BORNEO.

This island, the largest in the world, is situated to the north of Java, between Sumatra and Celebes, extends from 7° north latitude to 5° south, and occupies about eight degrees of longitude ; being nearly 800 miles in length and 550 in breadth.

The coasts alone of this immense island are at all known, Europeans having as yet penetrated but a few miles up the rivers into the interior. The inhabitants of the coast purposely endeavoured to deter voyagers from exploring the inland country ; and Beekman, who

commanded an English East Indiaman and visited the south coast in 1713, remarked, that the many terrible stories concerning the ferocity and cruelty of the inhabitants of the interior were probably but fictions, invented for the purpose of discouraging travellers and deterring them from farther inquiries.

Hence our accounts of the natives of Borneo are very imperfect. They must be divided generally into the aboriginal inhabitants and the settlers on the coasts. The former belong to the Haraforas, who, together with the Papuas seem to have originally peopled all these eastern islands. Several tribes indeed are enumerated by name; as the Idaboos in the north, the Biadjos in

the south, and the Orang Tedong on the north-east coast: but all that is related concerning these tribes corresponds on the whole, and accidental circumstances alone seem to have produced some diversities and deviations. They all resemble each other in person, complexion and manners.

The story that the Idahoos are descended from Chinese is but a fiction: so also is the tradition concerning an ancient monarchy founded by the Chinese in Borneo, and which is said to have extended over the neighbouring islands. Respecting the manner in which Borneo was peopled by the Chinese the following legend only has been preserved:—A King of China, having

heard that there was at Kini Ballu a serpent which guarded a precious stone, became desirous of possessing it, and sent thither so many men that they formed a continued line from the shore to the abode of the serpent. They contrived to purloin the stone, which, transferred from hand to hand, was put on board a ship that immediately set sail, leaving the men behind on the shore. All this haste, however, was in vain; the serpent pursued the junks, overtook them and recovered his jewel.

It is said that in the interior are found statues and pyramids with inscriptions; all sorts of ornaments and utensils also are dug up out of the ground; and according to the account of the Biadjos,

Javanese were formerly settled in the island : but all these statements are so vague and unauthenticated, that they lead to no historic result.

The Biadjos are tall, stout and well-shaped, and their women are said to be fair and handsome. They go naked, having only a piece of cloth of about a hand's breadth round the waist ; and are accustomed to paint their bodies blue. Their ears are perforated when they are young, and to the holes are fastened weights of about the breadth of a crown piece, which expand them to an immoderate length. People of the higher class have their front teeth plated with gold, agreeably to the custom prevailing in Java. Beekman even

asserts, that they have them pulled out and replaced with artificial ones made of gold ; but this statement probably originated in a misconception of the above-mentioned custom. Their greatest ornament consists of a number of tigers' teeth strung together and worn round the neck.

They dwell together by families in large huts constructed of boards. Their diet consists of fruit and flesh, especially that of the hog. They eat crocodiles also and preserve their fat in bamboos. The Idahoos are said to pay some attention to agriculture. On the coast they make from the ashes of various kinds of sea-weed an alkaline salt which is formed into square pieces and

used, as in Abyssinia, for small coin. The Biadjos are fond of tobacco and strong liquors.

Of their social institutions but little is known. Those who are nearest to the coasts are subject to the sovereigns of the latter: but in the interior they seem to be under petty chiefs, who possess a judicial authority. They have recourse to a very simple kind of ordeal for the purpose of ascertaining the truth: into a pot containing water and ashes are thrown two small copper buttons, one of which must be taken out by each of the contending parties, and he whose button is the brighter of the two is deemed to be in the right.

Pagans as well as Mahometans allow

a plurality of wives and concubines. The Idahoos believe that Paradise is situated on the top of the mountain of Kini Ballu, but that it is guarded by a fiery dog, which makes a prey of all virgins, but does not meddle with such females as have no right to that character; hence they are extremely indulgent to the indiscretions of their daughters before marriage. If a woman is convicted of adultery, she receives a reprimand, or at most a sound beating, from her husband, who does not seek to revenge himself on her paramour, but to kill some of his slaves.

A young man cannot solicit the hand of a girl till he has cut off the head of an enemy: similar proofs of valour

are required among other nations, for instance, the Arabs of Nedjad. When the lover has fulfilled this first condition, he makes some presents to his mistress. On the wedding day each of the parties gives an entertainment at their respective homes, after which the bridegroom is conducted to the house of the bride. At the door, one of his friends sprinkles him with the blood of a cock and the bride with that of a hen ; the parties then give each other their bloody hands ; but if the blood spirts too far it is reckoned an inauspicious omen. From this time they remain together, and another entertainment is held.

A man who has lost his wife cannot

marry a second till he has produced another head. The natives of Borneo have long been notorious for their sanguinary disposition : they go forth for the express purpose of cutting off heads, and lie in wait for the inhabitants of the coast. In a house which Palm entered during his excursion in the island, he saw a human head at the entrance of almost every apartment; some seemed to have been cut off but a few days, and a horrid stench was diffused over the whole village by these hideous trophies. Before they go forth on such an expedition, they take particular notice of the flight of a bird of the kite species, and decide from it whether to execute or to defer their design. When a head is

brought home it fills the whole village with rejoicing: the victor is loaded with presents and led as it were in triumph; and after the mouth has been crammed with meat and drink the head is suspended from the ceiling.

Horrible as this practice may appear to us, we must not forget, in our condemnation of it, that even the most savage and cruel customs by which so many nations pollute themselves have a higher motive that in some respect excuses them: in general they have originated in the gloomy notions of superstition, which among them supplies the place of religion. Thus our heathen forefathers believed that the more numerous the train of slaughtered

enemies by which they were accompanied, the more welcome they were to the abode of Wodin ; and that he only who had fallen in battle or died of his wounds would be distinguished by the favour of the deity.

It is a similar, though indeed more savage notion, which urges the Biadjos to such atrocious cruelty. They flatter themselves that all those whom they have murdered will attend them as slaves in the other world ; and for this reason all prisoners of war are put to death. At the burning of the dead, a slave is always beheaded, that he may wait upon the deceased in the next life, and the unfortunate victim is previously most strictly enjoined to pay particular

attention to the wishes and wants of his master. The ashes are deposited together with the head of the slave in a small funereal hut.

Concerning the other religious notions of these people we have no information. Their deity is called Dewatta, a name which reminds us of Hindoostan. Some of the customs and opinions ascribed to the tribes on the coast are probably relics of a more ancient state, and may perhaps prevail also in the interior. The Idahoos fulfil their oaths and promises with great punctuality.

They use arrows poisoned with the juice of a tree: this poison is called *jupuh* and is probably of the same species as that employed in Java and

Celebes. The arrows are small and are blown from a tube : a wound from them is said to prove mortal in a very short time.

The Orang Tedong, a tribe on the north-east coast, are described as savage marauders. About the year 1760, they were subdued by the Sooloo people and compelled to pay them tribute. The Sooloos fetch from their country sago, cowries, tortoises, trepang, a species of sea-snail of which the Chinese are extremely fond, and other commodities ; but they are particularly careful to prevent the subject tribe from carrying on any independent traffic.

The language of the Tedongs is considered as perfectly distinct ; but Ley-

den regards these people as a branch of the Idahoos. They are reported to eat human flesh, a custom that is not ascribed to the other nations of Borneo. They equip vessels both large and small, with which they cruize off the coasts of Borneo and among the Philippine Islands. In these expeditions they fare very hardly, their whole stock of provision consisting sometimes of raw sago. Their boats are composed of thin planks sewed together, which may be easily taken in pieces and carried over-land. Their vessels have no deck ; and they themselves go quite naked even in the heaviest rain. If they take many prisoners, the strongest of them are crippled for security : nay they will leave

them on some low uninhabited island, of which there are many in these seas, till they have time to fetch them away.

There is on the coasts of Borneo another singular tribe, likewise called Biadjos, but evidently a distinct race from the native tribe of that name. They are a wandering seafaring people, or as Leyden calls them, water-gypsies, who live in small covered vessels, and also in houses close to the sea or the mouths of rivers. They follow the monsoons, which, as it is well known blow in contrary directions to the north and south of the Line, and when bad weather sets in, repair to a country where it is more favourable. They make salt, and at Passir they catch

small crabs in hand-nets, which they drag through the mud; these they pound in a mortar to a paste called *blatschong*, which has a very strong smell and is esteemed a dainty all over India. They also fish for *trepang* in seven or eight fathoms water. As the water is extremely transparent, they can see the animals at the bottom, and throw at them with a four-pronged iron instrument which is attached to an almost cylindrical stone. They dive also in quest of these snails, because the best are found in deep water.

They engage likewise occasionally in trade and piracy. Beekman relates that, during his stay at Banjermassin, he had a narrow escape for his life from

pirates, whom he calls Biadjos, by which he certainly means the people just described. Taking them for inhabitants of Banjermassin, he went with some of his men in a boat to meet them without the least apprehension: they enticed the English into a small shallow bay, hastened on shore and received them with a shower of darts; and it was not without the greatest exertions that our countrymen effected their escape from this imminent danger.

These people are said to be of Malay origin and to have come from Djohor, at the eastern entrance of the straight of Malacca. Here, on some solemn occasion, a great concourse of people had assembled in boats moored in front of

the vessel on board of which the king was : a violent tempest arose, and the wind blowing from the land drove them right across the sea to the coast of Borneo. It is said that they still commemorate the anniversary of this event by bathing in the sea.

Leyden finds some resemblance between the Biadjos and the natives of the Maldives. The latter are accustomed to consign to the elements small boats filled with gum, incense, flowers and fragrant wood as a sacrifice to the god of the winds ; and sometimes a similar offering is made to a spirit, whom they denominate king of the sea. In like manner the Biadjos launch on the water as an offering a little vessel, that is

supposed to carry away with it all evils and calamities from the people: and they believe that all the miseries with which this bark is freighted will afflict the mariners who first fall in with it. According to Beekman, this kind of purification is practised chiefly by the inhabitants of Banjermassin: the boat is so small that it may be detained by the hand, and he is sure to be unlucky who ventures to stop it. The Biadjos are Mahometans.

The inhabitants of the coast differ indeed considerably from these tribes, and yet it would appear that they belonged originally to the same stock. They are of middling stature and well-proportioned, with long black hair and

a complexion somewhat darker than that of mulattoes. Their extreme weakness is probably owing to their bad fare, consisting chiefly of rice, salt and fish, which are very abundant, and to their inactive mode of life. On account of the swampy nature of the soil, they have but few opportunities for walking, but sit continually either in their boats or in their houses.

Owing to the same cause, a singular mode of building has been adopted in all the towns on the coast, where the houses are raised upon posts and the inhabitants ascend to them by ladders. The town of Borneo, situated on both sides of a river which discharges itself into a bay of the same name, on the

north-west coast, is so intersected by canals as to resemble Venice. The only communication is by boats: there is no solid ground, not even a market-place, but a fleet of vessels large and small assemble in the midst of the river laden with provisions and commodities of all sorts, which are brought for sale chiefly by women, who contrive to screen themselves from the intense heat of the sun under immensely large hats of bamboo. The river swarms with alligators, which harbour beneath the houses, and feed upon the offal that is thrown out through the interstices of the floor. They do not show themselves by day, but sally forth at night, and it is then very dangerous to fall out of a

boat. The indifference with which the inhabitants paddle about in their little vessels among these monsters is truly astonishing.

At Banjermassin, which lies on the south side of the island, on a river which at its mouth is twice as broad as the Thames at Gravesend, the houses are erected partly on poles as at Borneo, and partly on rafts: it frequently happens that they are carried away by floods; and there have been instances of such houses being floated out to sea by the current in the night while the inmates were asleep. Houses of this kind are often built in the interior of the country, where materials are cheap, and then brought down the stream;

and sometimes the inhabited rafts are so large as to have not only dwelling-houses and other domestic buildings upon them, but also pleasant gardens, with trees and a variety of plants.

The women are small but well made, and far surpass the men in beauty of features and complexion. They walk upright, with a firm step, and turn out their toes contrary to the custom of other oriental nations. Wives are purchased, and the nuptials are solemnized with great ceremony. Girls are marriageable at eleven and some at eight years old; but they cease to bear children at twenty or twenty-five. While single they indulge their inclinations

without restraint; but after marriage they are faithful to their husbands. They bathe every day.

The inhabitants of the coast are of a peaceable disposition, but when provoked the propensity to revenge breaks forth with irresistible power; and they are said to be addicted to cheating even among themselves. They are expert carvers, but have no other artisans than carpenters and goldsmiths. The higher classes have adopted much of the manners and customs of the Malays and Javanese: they smoke tobacco, chew betel, and are very fond of opium, which they use in the same manner as the people of Java. Subjects render to their

sultans and chiefs the same servile and humiliating respect as the Javanese pay to their rulers.

They are zealous Mahometans, but have nevertheless retained many pagan practices and opinions. The *ignes fatui*, for instance, which are very common in these swampy tracts, they consider as spirits. Supposing most of their distempers to arise from the malice of the *dæmons*, when a person is sick, instead of applying to medicine, they make an entertainment of various kinds of provisions, which they hold under some conspicuous tree in a field: these provisions they offer for the relief of the person afflicted, and if he recovers they repeat the offering by way of re-

turning thanks for the blessing received; but if the patient dies they express their resentment against the spirit by whom he is supposed to have been affected.

In burying their dead they always place the head to the north, and throw into the grave several kinds of provisions, from a notion that they may be useful to the deceased in the other world. They fix the place of interment out of the reach of the flood; the mourners, as in China and Japan, are dressed in white, and they carry lighted torches in their hands.

It is a notion that prevails among the most distant and different nations, that in eclipses of the sun and moon those

luminaries are in danger of being devoured by a dragon or other ferocious monster. Such is the cause to which these natural phenomena are attributed alike by the Negroes and the Arabs, by the ancient Germans and the modern Hindoos. This notion is entertained also by the inhabitants of the coast of Borneo, and indeed throughout all the islands of the Indian Archipelago : and the ceremony of frightening the supposed monster from his attack is universally practised. This consists in shouting, beating gongs, but above all in striking the stampers against the sides of the wooden mortars used by the villagers in husking their corn.

CELEBES.

Eastward of Borneo, and separated from it by the Strait of Macassar, lies the large island of Celebes. It is situated under the equator, and is said to be 300 miles long and 240 across in the broadest part, but from the extreme irregularity of its figure no idea of its real dimensions can be formed from this statement. It is sometimes called from its chief city, Macassar.

The natives of Celebes are rather short in stature, and of a light olive complexion. They consider a flat nose as a particular beauty, and therefore

practice methods to produce that form during infancy with as much labour and attention as the Chinese females do to acquire small feet. Neither men nor women wear any covering on the head; but their hair, which is of a fine shining black, is ingeniously tied up, and from it hang curls which fall gracefully on the neck and shoulders. The men adorn their hair with jewels, which are not used by the other sex, who merely wear a gold chain round the neck. Persons of both sexes dye their nails red, and their teeth either black or red; and these are considered as very material ornaments.

People of the lower class wear a loose cotton garment which reaches

below the knees, but none use either shoes or stockings. The women have a garment made of muslin, with tight sleeves that button at the wrist, and cotton drawers which are fastened round the waist and reach to the ancles. The garments of the higher classes are scarlet cloth or brocaded silk, with large buttons of solid gold. They have likewise a handsome sash made of silk and embroidered, under which they carry their dagger and purse.

The houses of these islanders are small but very neat, and built chiefly of ebony and other wood of variegated colours. On account of the rainy season, which prevails from November till March, they are built on pillars ten feet

high. They possess but little furniture except the necessary utensils for cooking their provisions; but what they have, as well as the house itself, is always kept remarkably clean.

The diet of the common people consists principally of rice, herbs, roots and fish, and their usual drink is water or tea; but the better sort eat flesh, generally beef or kid, and poultry, and drink palm-wine, arrack and other spirituous liquors. They have but two meals a day, one in the morning and the other about sun-set, refreshing themselves in the intermediate time by chewing betel and areca, or smoking tobacco mixed with opium. At their repasts they sit cross-legged on the

floor; their provisions are placed in wooden platters or dishes on very low tables, and in eating they use neither knives, forks, nor spoons.

Both sexes are rendered active by a custom practised during infancy, when their nurses rub them with oil, which encourages nature to exert herself with the most extensive freedom. Male infants are taken from the breast at a year old, as it is a general opinion that if they were to suck longer, it would greatly prejudice their understandings. Children of any distinction are entrusted, when five or six years old, to the care of some relation or friend, that their courage may not be weakened by the caresses of their mothers and a

habit of reciprocal tenderness. They do not return to their parents till they arrive at the age of fifteen or sixteen, when the law allows them to marry : but they seldom avail themselves of this liberty till they are thoroughly versed in the exercise of arms.

The religion of these islanders was formerly idolatry. They worshipped the sun and moon, and sacrificed to them in the public squares, having no materials which they thought valuable enough to be employed in erecting temples. Between two and three centuries ago, some Christians and Mahometans brought their opinions to Celebes, on which the principal sovereign of the island took a dislike to the na-

tional worship. Having convened a general assembly, he ascended an eminence, and extending his hands towards heaven, told the deity that he would acknowledge for truth that doctrine whose ministers should first arrive in his dominions ; and as the winds and waves were at his command, the Almighty would have himself to blame if he embraced a falsehood. The assembly broke up, determined to wait the decree of heaven and to obey the first missionaries who should arrive. The Mahometans were the most active and their religion was accordingly adopted.

The husband, on marriage, receives no other portion with his wife than the

presents which she received before the ceremony. As soon as the priest has performed it, the new-married couple are confined in an apartment by themselves for three successive days: during this time a servant brings them such necessaries as they have occasion for; while their friends are entertained and great rejoicings made at the house of the bride's father. At the expiration of the three days the parties are set at liberty and receive the congratulations of their friends; after which the bridegroom conducts his wife home, and they each apply themselves to business—he to his accustomed profession, and she to the duties of housewifery.

Funeral ceremonies are here per-

formed with great decency, and to secure this the meanest persons make provision while in health, by allotting a certain sum to defray the expenses. As soon as a person is dead, the body is washed, and being clothed in a white robe, it is placed in a room hung with white, which is scented with the strongest perfumes. Here it remains three days, and on the fourth it is carried to the grave on a palanquin, preceded by the friends and relations, and followed by the priests, who have attendants carrying incense and perfumes, which are burned all the way. The body is interred without coffin, being laid on a plank at the bottom of the grave ; another plank is placed over it,

the earth thrown in and the grave filled up. If the deceased be a person of distinction, a handsome tomb is immediately erected over the grave, and adorned with flowers ; and the relations burn incense and other perfumes there for forty successive days.

The natives of Celebes are in general robust and naturally so courageous that they are esteemed the best soldiers in India, for which reason they are frequently hired into the service of the princes of the neighbouring countries. Owing to this quality the Dutch, on whom they are dependent, could not reduce them without a long and expensive struggle, in which they were obliged to employ nearly the whole force they

had at that time in India. But these people frequently degrade their courage by acting as freebooters, attacking vessels with incredible desperation, and often using lances and arrows dipped in vegetable poison.

The more civilized portion of the inhabitants of Celebes are divided into two great tribes, the Macassars and Bugis, and each of these is subdivided into a number of petty nations, among which that of Goa belonging to the former, and that of Boni to the latter, have for ages been the most considerable. These two have in different periods of the history of the island exercised a permanent authority over the other tribes.

In their records the princes are usually designated by the place or circumstances under which they died. One is called by the amiable name of the “cut-throat ;” another “he who was beheaded ;” a third, “he who ran a muck ;” a fourth, “he who was beaten to death on his own stair-case ;” and a fifth, as if it were a rare occurrence, “he who died reigning,” that is, who died a natural death.

Among the nations of Celebes, the most warlike in the Archipelago, the equality of the sexes is perhaps most completely recognized. The women appear in public without any scandal ; they take an active concern in all the business of life ; they are consulted by

the men on all public affairs, and frequently raised to the throne, and that too where the monarchy is elective. Here the woman eats with her husband; nay, by a custom which seems to point at the equality of the sexes, always from the same dish with him—the only distinction which he enjoys being that of eating from the right side. At public festivals women appear among the men; and those invested with authority sit in their councils when affairs of state are discussed, and often take, as it is alleged, more than their due share in the deliberations.

The present sovereign of the state of Lawu in Celebes, is wife to the present king of Sopeng, who does not presume

to interfere in the affairs of the former, which are administered by his consort. Mr. Crawford mentions his having seen at Macassar, in 1814, the wife of another chief, who is sovereign of the little state of Lipukasi, and who has the reputation of being one of the first politicians of Celebes. Her physiognomy bespoke intelligence and resolution. Not many days before our countryman saw her, she had repaired to the warriors of her party, drawn out before the enemy, upbraided them in lofty terms with their tardiness in the attack, and demanded a spear that she might set them an example. Stimulated by her reproof they went forth and gained an advantage.

Celebes, however, is not the only country of the Archipelago where women are raised to sovereign authority. There is scarcely a country of it in which women have not at one period or other been seated on the throne; and it is remarkable, that the practice is most frequent where the government is most turbulent.

In Celebes we find examples of a federal association of several petty states. That of Boni, for instance, consists of eight such states, each governed by its hereditary despot, while the general government is vested in one of the number elected by the rest. The presidency has long been elective in the family of the prince of Bontualah,

which even at the present day is little more than a considerable village. The princes in their own language are denominated *arung*, and the only distinction given to the head of the confederacy is the addition of the letter *a* to that title. Among the Macassars the distinction is exactly similar ; they make the word *kraing*, prince, *krainga*, when speaking of the supreme head of their confederation.

The head of the Boni confederation can do nothing without the other princes, who are his counsellors. They have charge of the public treasure and decide on peace or war. The same council chooses the first minister, by whom, or through whose agents, justice

is administered. The seven princes or counsellors are themselves elected. Their offices indeed are hereditary in families, but the council chooses the individual and not only fills up vacancies occasioned by death, but will even take upon itself to remove an obnoxious person and proceed to a new election. The members of this council also hold executive offices, one being first minister, another a commander of the army, and so on.

Any individual of the privileged families, even a woman or an infant, is eligible to be raised either to the government of a particular state or to be head of the general government. When, as it very frequently happens, a woman

or a minor is raised to the latter office, the constitution provides a guardian.

The head of the confederacy cannot separate himself from his council to go on a warlike expedition, or any similar employment, without making, by a kind of fiction, a temporary abdication of the throne. In this case, he is at liberty to nominate a viceroy, who in the Bugis language is called his *sulewatang*, or proxy. The majority of the council then attend the king, and the remainder stay with his substitute to render assistance to the latter.

All the governments of Celebes are formed on similar principles, but with various modifications. The most remarkable is in that of the Goa Macas-

sars, where the king is chosen by ten electors, who likewise elect his prime-minister out of their own number. This officer possesses powers similar to those of mayor of the palace in the earliest ages of the French monarchy. Of his own authority he can remove not only the king, but any member of the council, and issue orders for a new election.

The Bugis state of Wajo exhibits another singular anomaly. In this state there are forty princes, who constitute the great council of the nation. This council is divided into three chambers, out of each of which are elected two princes, who, in their turn, elect the chief of the confederation. The

smaller council of seven, from which by custom women are excluded, and in which the president, if necessary, has two votes, carry on the affairs of general government, and decide on all questions, peace and war excepted, which must be referred to the great national council of forty.

Among the people of Celebes the superstitious attachment to relics is carried to an extravagance not easily credited. The regalia of the different states consist of a number of rusty iron weapons, such as *krises*, hangers, spears and other inconsiderable articles, which are held in the most religious veneration; nay, the possession of them is considered indispensably necessary to

the security of the government; no prince being sure of the allegiance of his subjects without them. The regalia of Macassar were about forty years ago in the hands of the Bugis sovereigns of Boni, and they acquired in consequence such an ascendancy in the affairs of the state of Macassar, that the European supremacy was undermined and the government of the Goa Macassars nearly deprived of its power. In 1814 Mr. Crawford saw these relics surrendered with great pomp and ceremony into the hands of the British authorities, for the purpose of being restored to the Macassars. They were watched day and night and at stated times fumigated and perfumed. The apartment in which they

were deposited was entered with more awe and solemnity than the people were accustomed to manifest in approaching their temples. Many chiefs of high rank attended at the first presentation, who refused to be seated as usual on chairs in the European fashion, because the regalia were borne by slaves who squatted on the ground ; and it would have been sacrilege in their eyes to have been seated higher than these objects of their veneration. The reader will feel some surprize on learning that the principal of these articles consisted of the book of the laws of Goa ; a fragment of a small gold chain ; a pair of China earthenware dishes ; an enchanted stone ; a pop-gun ; some *krises* and spears ;

and above all the revered weapon called the *sadang*, a kind of hanger or cleaver, the express object of which, according to the naked expression of the people themselves, was to *rip open bellies*.

Among the people of Celebes the passion for play is still more vehement than among the other islanders of the Indian Archipelago. After losing their money, they will stake their jewels, their arms, their slaves, nay even their wives and children, or in the last extremity their personal freedom. With these tribes the disputes which arise at the gaming-table are often terminated by the dagger, or occasion incurable feuds between families.

The natives of Celebes are also pas-

sionately fond of the chace. That, unlike most of the other islands, abounds in extensive grassy plains free from forests, that afford cover and food for various kinds of deer, the wild hog and ox, which are not disturbed by beasts of prey ; for the tiger and leopard which abound in the western countries are unknown there. These plains are considered as the common property of the tribe to which they belong, and are so jealously guarded from intrusion, that it would be death to a stranger to enter them. As soon as the rice-sowing is finished, the chiefs and their followers fly with ardor to the sports of the field. A native, describing the ecstasy of the hunters on these occasions, observed

with the strongest allusion which their manners could suggest, that all care and anxiety were buried in the transports of the chase, a man then forgetting that he had a family and was a father.

A hunting-party frequently consists of not fewer than two hundred horsemen. The horses of Celebes, though small, seldom exceeding thirteen hands high, are larger and unite a greater share of blood and strength than any other breed of the Indian islands. They are regularly trained to hunt, are not encumbered by any useless weight, being ridden bare-backed, and possess considerable fleetness and still more perseverance. The hunter is armed

with a light spear, to the shaft of which is attached a moveable noose, and his principal aim is to throw this noose over the horns of the deer or wild bull. When he succeeds in entangling the animal, he leaps off his horse and dispatches him with his spear.

Among the warlike tribes of Celebes every individual capable of bearing arms must appear in the field if summoned. War is there determined in the council of state, when the assembled chiefs take a solemn oath binding themselves to the prosecution of it. The banner of state is then unfurled before them and sprinkled with blood. Each chief in succession dipping his *kris* in a vessel of water, drinks of the consecrated liquid,

and rising from his seat, dances round the bloody banner with wild fantastic motions, at the same time brandishing his weapon, as if about to plunge it into the bosom of an enemy. In this attitude he repeats the oath in an enthusiastic tone, pronouncing some dreadful imprecation against himself should he violate it, such as—that his favourite weapon may prove more injurious to himself than to his foe—or that his head may be cut off when he is left on the field—or that his heart, should he fall in battle, may be devoured by his enemy.

Mr. Crawford was present at a ceremony of this kind at Macassar in 1814, when our native allies took an oath to

prosecute the war against the state of Boni. The ingenious flattery with which some of the chiefs expressed their devotion to their new allies was particularly striking. "Observe me, ye English," said one, "prepared to live and die with you. I am as a spear in your hands, ready to do execution in whatever quarter you direct." "I shall be in your hands," cried another, "like a skein of white thread, ready to assume any colour the skill of the dyer may please to give it." It was afterwards learned, however, that some of the most refined of these flatterers were equally distinguished for their want of good faith.

Dampier has given a lively descrip-

tion of a similar ceremony as practised at Mindanao. Most of the men, says he, both of the city and country being in arms before the house, begin to act as if they were engaged with an enemy. Only one acts at a time; the rest make a great ring of one or two hundred yards round about him. He that is to exercise comes into the ring with a great shriek or two and a horrid look; then he fetches two or three large stately strides and falls to work. He holds his broad sword in one hand and his lance in the other and traverses his ground, leaping from one side of the ring to the other, and in a menacing posture and look bids defiance to the enemy whom his fancy frames to him;

for there is nothing but air to oppose him. Then he stamps and shakes his head, and grinning with his teeth makes many rueful faces. Then he throws his lance and nimbly snatches out his cresset, with which he hacks and hews the air like a madman, often shrieking. At last, being almost tired with motion, he flies to the middle of the ring, where he seems to have his enemy at his mercy, and with two or three blows cuts on the ground as if he was cutting off his enemy's head. By this time he is all of a sweat, and withdraws triumphantly out of the ring, and presently another enters with the like shrieks and gesture. Thus they continue combating their imaginary enemy all the rest of

the day, towards the conclusion of which the richest men act and at last the general and then the sultan concludes this ceremony.

Among the people of Celebes, when an enemy falls wounded, the victor strikes off his head, and placing it on the point of a spear bears it away in triumph to his party. On some occasions they go so far as to devour the heart of a foe. This practice is so common, that there is scarcely a warrior of note who has not at some time or other partaken of the horrid repast. Mr. Crawford was assured by one person, that it did not differ in taste from the heart of a goat or a buffalo, but another declared, that he did not sleep for three

nights after his meal, so haunted was his imagination with the thought of what he had done.

In Celebes, where from a licentious sense of honour, the practice of running a muck is more common than elsewhere, it is dangerous to be seen running in the streets of a town or village; for among the Indian islanders only murderers, thieves, robbers, and people who run a muck, are ever seen going at that pace.

It is among the military and high-spirited nations of Celebes that the law of retaliation in cases of murder is urged to the greatest length. Still every member of society, from the chief to the slave, has his price determined, and

when after the necessary forms this price is paid, the parties rest satisfied. Within the society, the injury is considered as done to the family of the deceased: but if the murder has been committed by a stranger, the quarrel is then no longer a private but a public one: the tribe of the murderer is answerable, and the death of any member of it generally will be deemed to satisfy the principle of retributive justice.

In illustration of this subject Mr. Crawford relates, that in 1812 a subject of the king of Boni, an inhabitant of the Bugis quarter of the town of Macassar, committed a robbery upon a strange merchant residing under the British protection in the same town.

The property stolen was traced and recovered. The thief some time afterwards entered the shop of the merchant, and made, according to our notions, a very strange demand, namely, remuneration for the trouble he had taken in committing the theft, as he had been deprived of its benefits by the compulsory restitution of the property. The merchant seized a spear which was close at hand, and pursued the Bugis, who, having no arms fit to contend with the assailant, ran off. The merchant followed, and setting up the usual cry of *a muck !* the Bugis was, according to the custom in such cases, beset and killed. The Bugis quarter was immediately in an uproar, and life for life

was demanded. The European authority began deliberately to investigate the affair, but too slowly for the vindictive temper of those who thought themselves aggrieved. For a moment all appeared quietness, in the midst of which, however, a lad not above thirteen or fourteen years old, from the Bugis quarter, entered that of the Macassars or native subjects to the European authority, and deliberately stabbed to death the first individual he met with. As soon as this retaliation was executed, both sides were as content as if ample and complete justice had been administered ; and no more was heard from them of the transaction.

In Celebes the compensation for mur-

der must be quickly adjusted, or the friends of the deceased will hold themselves authorized to take revenge into their own hands. The house of the chief of the village, or the place of worship, are considered places of refuge, and here the murderer must seek an asylum until he has paid the fine fixed by the law, which, for a man, his equal, is twenty dollars and a woman thirty.

AMBOYNA.

The island of Amboyna, called by the natives Ambon, lies between the 3d and 4th degree of south latitude, and the 126th and 127th of east longitude, and is composed of a larger and smaller peninsula, which together are nearly sixty miles in length, but not more than seven or eight across in the broadest part. The population is said to exceed 45,000 souls.

Amboyna is completely subject to the Dutch East India Company. It is divided into several districts, each of which is under the command of a na-

tive, with the title of *orancaye*. The Dutch commonly choose for this post natives who profess the Protestant faith, preferring the ancient chiefs or their nearest relations and especially such as are wealthy. When invested with their authority, they are presented in the name of the company with a silver-hilted sword ; they dress in black in the European style, and wear cocked hats and shoes.

The dignity of *orancaye* is by no means an empty title : it gives to those petty chiefs the means of making their fortune, which they seldom fail to do, though most vexatiously to those who are subjected to them ; for, when raising contributions on the poor Amboynians,

on account of the agents of the Company, they take good care not to neglect their own interests. They are indeed authorized by the Company to take from the natives without payment the provisions requisite for their daily consumption. Nothing can be more oppressive than this arbitrary contribution. The most industrious as well as the most slothful are almost sure of being stripped of every thing but a scanty subsistence. Hence most of the natives content themselves with the easiest species of cultivation, passing in idleness that time which under a different government they might employ in acquiring affluence.

The clove is the principal article of

produce at Amboyna and several small islands to the eastward of it, and the Dutch have placed residents there to prevent the exportation of that valuable commodity. Nutmeg and clove-trees were formerly spread over the islands of Ternate, Tidor, Makian, and some others, in much greater abundance than in Amboyna and Banda ; but the Dutch, determined to appropriate to themselves the exclusive benefit of their produce, obliged the chiefs of the first-mentioned islands to destroy the plantations of them. Their agents, who reside there, make very rigorous visitations, to see that this order is executed ; and those articles are cultivated only at Amboyna and the other islands immediately de-

pendent on the Company, where they can exercise continual vigilance.

Towards the conclusion of the last century, the council of this Company at Batavia, finding the produce of the nutmeg-plantations in Banda sufficient for exportation, and desirous of preventing the contraband trade in that commodity, ordered all the nutmeg-trees in Amboyna to be destroyed. This order was executed and very few of the devoted trees escaped destruction; but a hurricane, which happened the same year, deranged all their avaricious calculations, and spread the same devastation over the former island as the decree of the Council had occasioned in the other.

These expedients of Dutch avarice, however, are much frustrated by the birds, which convey to the neighbouring islands the seeds of the spice-trees from those where they are cultivated : and it often happens that they are dropped in situations so precipitous as to escape the most active vigilance.

The Christian religion introduced into this island by the Dutch, is professed by about half of its inhabitants ; the other half consisting of Mahometans, a few Chinese, and pagans. They are all said to be lazy, deceitful and treacherous. The men wear large whiskers, but leave little hair on the chin, and the women tie the hair in knots at the back of the head. As the

temperature of the climate renders clothing unnecessary, their wardrobe contains nothing but what is strictly requisite for the sake of decency. A pair of drawers reaching no lower than the middle of the thigh, or a bit of blue stuff tied round the loins, is the only clothing of the men, who are employed in agriculture. The dress of the women consists of a kind of *chemise* of the same stuff, which descends to the middle of the leg, and is fastened round the waist with a girdle. The female slaves wear the same kind of garment, but it is not divided before like that of the free women, which is represented in the annexed engraving.

The construction of their houses is



WOMAN of AMBOYNA.

suited to the beauty of the climate. The walls consist of a sort of paling frequently formed of twigs of bamboo, placed very close together, but in such a manner as to allow a free passage to the air. The materials of some habitations, however, are wholly derived from the sago-palm, the sides being wattled with the stems of the limbs of that tree, and the roof covered with its leaves, which overlapping are impenetrable to the hardest rain. The two sides of the roof are inclined about forty-five degrees, and part of it forms at the door a little shed, where the family enjoy the fresh air and cook their victuals ; for, as these huts are

not provided with chimneys, fires would render them uninhabitable.

The bed is composed of a sort of trellis, formed of sticks about two inches asunder, raised about eighteen inches from the floor and covered with mats. Beneath are deposited household utensils, consisting of earthen pots of their own manufacture, spoons formed of the large shells common at Amboyna, and articles purchased of Europeans.

Here, as in almost every part of the East, the husband is obliged, previously to marriage, to pay a certain price for his wife to her parents or family. According to a French voyager, the men

of this island place their happiness in marrying very young girls, so that there is often a prodigious inequality of age between husband and wife. Their physiognomy, he says, becomes singularly animated whenever they speak of a young woman ; and on the other hand it is truly diverting to observe the frightful grimace which discomposes their whole countenance when they speak of an old woman.

It appears that the natives of Amboyna have the same horror for the violation of the burial-places of deceased persons as most of the South Sea Islanders. I wished, says Labillardière, to take some branches from the different vegetables which grew in a

garden ; but the guides who accompanied us apprized me of the danger to which they believed I should expose myself. Pointing to a little shed, they several times repeated, with an air of respect blended with fear, the word *maté*, before our interpreter could explain to us, that by this term, which means a dead person, they meant to signify the former owner of the garden, who lay buried under the shed. These people are firmly persuaded that the souls of deceased proprietors haunt the vicinity of such places, in order to preserve the produce for their successors. They believe, that if any other person but the latter were to take any part of such produce, he would die within the

year: and so generally is this notion diffused, that rarely does any native presume to touch the property of another.

The method in which these people produce fire deserves to be described. Having split a piece of bamboo eighteen inches long into two equal parts, they form a longitudinal slit in one of them, and cut the other tapering to about an inch and a half in breadth. They put scrapings of the same wood under the slit and in the concavity of the largest piece, which they place horizontally with the convex side uppermost; then introducing the other piece into the middle of the slit, where there is a notch to receive it, and bearing hard

upon it, they give it the motion of a saw, and in less than a minute the scrapings catch fire.

You can scarcely enter a cottage in Amboyna without finding in it musical instruments of some kind. One of these is a sort of hautboy, the lower extremity of which terminates in two diverging branches, pierced with holes in the same order in each, and thus forming two flutes, both sounding the same notes. The natives are fond of playing in unison and apply one hand to each branch. A second is a simple stringed instrument, formed of a joint of bamboo, about six inches in length, covered at one end with a piece of parchment like a drum. Three strings

of bark, each stretched by a bridge, are fixed to the two extremities of this cylinder, which is placed upon the knees. The two most distant cords sound an octave and the intermediate one a fifth with the farthest cord. A circle at each extremity, about half an inch in height, supports other strings designed to render the instrument more sonorous. These strings are more or less stretched by a slider, which connects two and two together, and which may be moved at pleasure throughout almost their whole length, as in our drums. A little slip of bamboo bark puts the cords supported by the bridges into vibration ; and their tones are accompanied by the voice.

Another singular kind of instrument is described by Labillardière. Being upon the beach, says he, I heard the sound of wind instruments, the harmony of which was sometimes very just and blended with dissonances by no means displeasing. Those fine harmonious sounds seemed to come from such a distance, as to make me believe for some time that the natives were entertaining themselves with their music on the other side of the road, nearly five miles from the place where I stood. My ear was much deceived as to the distance, for I was not a hundred yards from the instrument. It was a bamboo at least sixty feet in height, fixed in a vertical position close to the sea. Be-

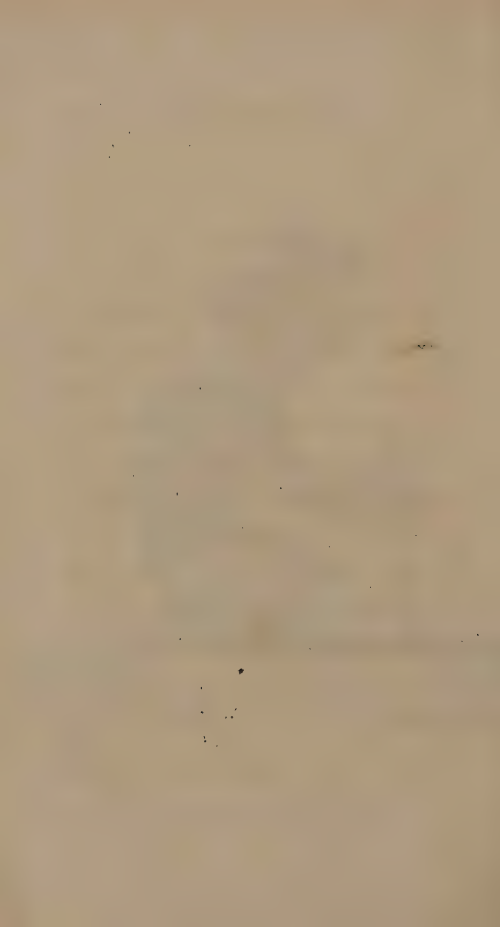
tween each joint was a hole nearly an inch and a quarter long, and somewhat more than half an inch broad. These holes formed so many mouths, which, by the action of the wind emitted agreeable and varied sounds. As the joints of this long bamboo were very numerous, care had been taken to pierce it in different directions, so that from whatever point the wind blew it always met with some holes. The sound of this instrument more nearly resembles that of the harmonica than any other with which it can be compared.

RAWAK.

The natives of Rawak and Waigioo, two small islands near the north-west extremity of New Guinea, are short, squat, and nearly black, with large heads, woolly hair, big bodies, prominent hips, spindle-shanks and long and broad feet. Some of them have so much hair on the head that it resembles a pile of wigs, as shown in the engraving. They have inexpressive features, unengaging manners, and a stupid look. Their gait is very awkward, but they are pretty active, climb trees with tolerable facility, and are skilful fishermen.



A MAN OF RAWAK.



Standing on the bow of a canoe of very rude construction, and sometimes furnished with a sail of cocoa-leaves, a man perceives a fish, directs his canoe towards it, and seldom fails to strike it, though at the distance of more than twenty paces, with a long lance of bamboo headed with a double-pointed iron.

They cook their fish by placing it on branches of green wood raised two or three feet above the ground, under which they kindle a fire. A large leaf, or the palm of the hand, serves for a plate, and the only implements they have for feeding themselves are their fingers. The intestines of the largest fish, so far from being rejected by them,

seem to be most agreeable to their palates.

Respecting the religion of these people we have no information. Idols regularly but unskilfully carved are to be seen in their houses and near their graves. The head of these figures is extremely small and surmounted by a pointed cowl longer than all the rest of the body; the mouth, from which rings of wood or bone are suspended, reaches from ear to ear; the eyes are small and round; the chin very peaked; there is scarcely any body, and the legs are slender and fluted. The people, however, appear not to pay the least veneration to these idols.

At the foot of the tomb most remarkable for size and form observed by the French under Captain Freycinet, were five human heads and two fine shells. Within the hut raised over it were several little flags of various colours, some arrows and a china plate. The building was covered by an inverted canoe. Other tombs of smaller dimensions, and constructed with less care, were scattered about the island, and in almost all were offerings still fresh and some broken weapons.

The habitations of the people of Rawak are built on piles. They are of rude construction and have in general but one room. The timbers are bound together with the fibres of the cocoa-

nut, and commonly pinned with much patience and dexterity ; and the roof is covered with palm-leaves.

Their method of kindling fire, represented in the plate (p. 196), is similar to that practised by most of the islanders of the South Sea, and the more uncivilized inhabitants of the Indian Archipelago.

WAIGIOO.

Most of the natives of Waigioo go naked with the exception of a piece of coarse stuff apparently made of the bark of the fig-tree. The heat of the climate renders all other clothing unnecessary. The chiefs only wear very wide trowsers and jackets made of stuff which they buy from the Chinese who occasionally visit the island. Some of them wear also bracelets of silver, likewise obtained from the Chinese; and hats made of the leaves of the pandanus of a conical form and nearly resembling those of the Chinese: while others have

their heads bound round with a sort of turban.

All these people have curly hair, which grows very thick and is of considerable length. The colour of their skins is not very black. Some suffer the beard to grow on the upper lip, and have their ears and the septum of the nose perforated.

Their arms are bows, with which they are very dexterous in shooting at a mark, and very long lances pointed with iron and bone.

NEW GUINEA.

New Guinea, also called Papua, is an island of very great extent, stretching from the equator to the 12th degree of south latitude, and from 131° to 156° east longitude. Before the discoveries of Captain Cook it was supposed to be connected with New Holland, and it is still but very imperfectly known to Europeans.

The natives of New Guinea have been generally considered as belonging to the race of eastern Negroes. The aspect of these people is said to be frightful and hideous. Their skin, of

a shining black, is rough and often disfigured with marks like those occasioned by the leprosy. They have very large eyes, flat noses, mouths from ear to ear, amazingly thick lips, especially the upper, and woolly hair, either of a shining black or a fiery red, dressed in a vast bush, so as to resemble a mop. Some adorn their hair with feathers of the beautiful birds of paradise, which abound in these parts; others increase their natural ugliness by boring their noses and passing through them rings, sticks or pieces of bone: and many hang the tusks of boars round their necks by way of ornament.

It is conjectured, however, that the woolly appearance of the hair of these

people, as well as the red colour which it exhibits in some instances, proceeds entirely from art. In some parts it would appear that the inhabitants of New Guinea have the genuine Malay complexion and features. It is related that in the interior there is a race called Haraforas, who live in trees, ascending by a notched pole, which they draw up after them to prevent surprise. If this statement be correct, these are most probably the aborigines of the island, who have been driven from the coasts by foreign settlers.

The women of New Guinea are described as much more industrious than the men; making mats and pots of clay, which they burn with dry grass

and brush-wood ; nay they will even wield the axe while the men are indolent or preparing for the chace of the wild hogs.

Of the extraordinary structures of the Negroes of New Guinea, Forrest gives the following account :—

We anchored close to one of their great houses, which is built on posts, fixed several yards below low-water mark, so that the tenement is always above the water ; a long stage supported by posts going from it to the land just at high-water mark. The tenement contains many families, who live in cabins on each side of a wide common hall, that goes through the middle of it and has two doors, one opening to the

stage towards the land ; the other on a large stage towards the sea, supported likewise by posts, in rather deeper water than those which support the tenement. On this stage the canoes are hauled up ; and from this the boats are ready for a launch at any time if the Haraforas attack from the land ; if they attack by sea the Papuas betake themselves to the woods. The married people, unmarried women and children, live in these large tenements which, as already observed, have two doors ; the one to the long narrow stage that leads to the land, the other to the broad stage which is over the sea, and on which they keep their boats, having outriggers on each side. A few yards

from this sea stage, if it may be so called, are built in deeper water and on stronger posts houses where only bachelors live. This, adds Forrest, is like the custom of the Batta people in Sumatra and the Idahoos or Moroots in Borneo, where I am told the bachelors are separated from the young women and married people. At Dory were two large tenements of this kind, about four hundred yards from one another, and each had a house for the bachelors close by it : in one side of the tenements were fourteen cabins, seven on a side, in the other twelve, six on a side.

Captain Cook describes the natives of a part of the coast of this island on

which he landed as making much the same appearance as the New Hollanders, being stark naked and having their hair cropped short. They showed so hostile a disposition that the captain and his party returned immediately to their boat, and rowed along the shore; the savages, to the number of nearly one hundred, all the while shouting defiance, and throwing out of their hands something, which burned exactly like gun powder, but made no report. What these fires were, or for what purpose intended, could not be guessed at. Those who discharged them had in their hands a short piece of stick, possibly a hollow cane, which they swung sidewise from them, and fire and

smoke immediately issued, exactly resembling the charge of a musket and of no longer duration. This singular phenomenon was observed also from the ship, and the deception was so great, that the people on board conceived they had fire-arms; and even the crew of the boat, had they not been so near that they must have heard the report if there had been any, would have thought they had been firing volleys.

On examining some weapons which the natives had thrown, they were found to be light darts, about four feet long, very ill made of reed or bamboo cane, and pointed with hard wood, in which there were many barbs. They were discharged with great force; for, at the

distance of sixty yards, they went beyond the party. In what manner they were thrown could not be exactly seen, but the general opinion was that they were discharged with a stick, in the manner practised by the New Hollanders.

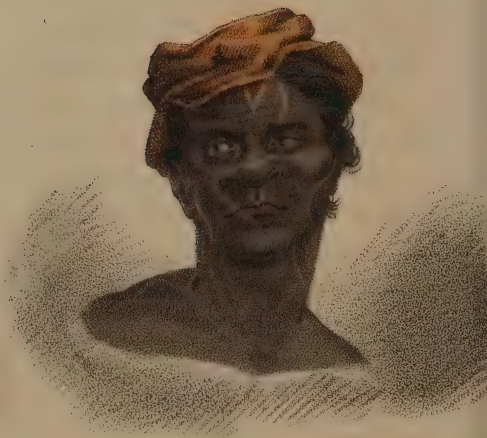
NEW HOLLAND.

This country, which from its extent, is justly entitled to the appellation of a continent, received its name from Dutch navigators, by whom it was discovered and visited in the early part of the 17th century. Including the island of Van Diemen, it extends from 10° to 44° south latitude and from 110° to 154° east longitude from Greenwich, being about 2400 English miles from east to west and 2300 from north to south. Respecting this vast tract very little was known till Captain Cook explored the east coast, and took possession of it

for his country by the name of New South Wales. Here has since been formed a British colony, chiefly with convicts sentenced to transportation. These have been joined of late years by so many free settlers, that this colony is rapidly advancing in prosperity and consequence, in which the establishment subsequently founded in Van Diemen's land fully participates. We abstain from any details respecting these settlements, however interesting they might prove, as foreign to our present purpose, which is confined to the scanty native population of this immense region.

The inhabitants of New Holland are by all accounts represented as one of

the most miserable and savage races on the face of the earth. In stature they are of the middling size ; there are few individuals among them who can be said to be tall, and still fewer who are either well made or deformed. Their arms, legs and thighs are for the most part remarkably small and thin, which is probably owing to the poorness of their living. In complexion they seem to vary, for some of them, even when cleansed from smoke and filth, are nearly as black as the Negroes of Africa, while others exhibit only a copper or Malay colour. Their heads are in general covered with black hair, though some have been seen with hair of a reddish cast, probably the effect of



MAN OF NEW HOLLAND.

some external application. They have remarkably flat noses, sunk eyes, thick lips and wide mouths, and many of them very prominent jaws ; but their teeth are perfectly white, sound and regular, and the features of some are far from unpleasing. The annexed engraving exhibits a portrait of one of these savages.

These people go entirely naked, and persons of both sexes frequently rub their bodies with fish-oil, to defend themselves from the effects of the air and the bite of mosquitoes ; and some of them may be seen with the entrails of fish frying upon their heads in the solar rays till the oil literally runs down their faces : hence the smell which they emit, especially in hot

weather, is most disagreeable to European organs. Their hair is usually daubed with a kind of yellow gum, which serves to fasten their favourite ornaments, such as the front teeth of the kangaroo, the jaw bones of large fish, pieces of wood, feathers, human teeth and the tails of their dogs.

The natives of the southern shore of Botany Bay divide their hair into small parcels, each of which is matted together with gum and formed into lengths, somewhat like the thrums of a mop. On certain occasions they ornament their bodies with red and white clay using the former preparatory to combat and the latter to dancing. The fashion of these ornaments depends

on each person's taste and ingenuity : in general their arms, thighs and legs are marked with waved lines, but some of them add a large white circle round each eye, and draw a line over every rib, so that they exhibit a truly spectre-like figure.

Both sexes are observed to have scars upon the breast, back and arms, which are cut with pieces of broken shell and kept open till the flesh has grown up between the sides of the incision and formed a large seam. This operation is performed at an early age, and until they advance in years the scars look large and full ; but on some of the old men they are scarcely perceptible.

On certain occasions the men thrust

a bone or reed through the cartilage of the nose, which, together with their black bushy beards, tends to give them a very grotesque appearance. The bone commonly used for this purpose is the small bone in the leg of the kangaroo, and is humorously called by the English sailors their sprit-sail-yard.

Dampier asserts that the New Hollanders have a dimness of sight, but later navigators have determined this to be a mistake, ascribing to them on the contrary a quick and piercing eye. Their very existence indeed frequently depends on the accuracy of this sense, for a short-sighted person would be utterly incapable of defending himself from their spears, which are thrown

with equal force and velocity. Their sense of smelling is equally acute.

Most of the men want one of the fore teeth of the upper jaw, and this is conjectured to be a badge of honour among them: but it seems much more probable that they submit to this loss, as well as that of the two lower joints of the little finger, which are very commonly wanting on the hands of the women, for the same reasons that the natives of many of the South Sea islands undergo similar mutilations.

Arago, indeed, says that two teeth are in general wanting, and that he saw the operation of extracting them performed on a young girl of fourteen or fifteen, who bore it with extraordinary

fortitude. She rested her head against a wall, while a woman much older than herself and who appeared to be her mother, applied to the two teeth which were to be extracted a piece of wood as thick as a quill, and struck it with a large stone. The girl neither winced nor made a wry face. The voyager was curious to learn the reason of this operation, and endeavoured by gestures to make the elder female comprehend his question, which she answered in the same way in such a manner as led him to conclude that the girl was about to be married. In this idea he was confirmed, when he saw a savage painted with numerous stripes come up, throw a kangaroo-skin over her

shoulders, spit repeatedly in her face, and trace on her body stripes of different colours with ochre and gums. Presently afterwards her new master threw on her shoulders a little bag containing provision, ordered her to quicken her pace, and even assisted her with a few kicks, which made her proceed faster than she wished.

The huts of these savages are formed in the most rude and barbarous manner that can be imagined. They consist only of pieces of bark laid together in the form of an oven, open at one end and very low, though long enough for a man to lie at full length. There is reason, however, to believe that they depend less on them for shelter than

on the caverns with which the rocks abound, It must not be imagined that the custom of going invariably naked so inures them to the climate as to render them insensible to the inclemency of the weather. The British colonists have had repeated opportunities of making this observation, from seeing them in winter shivering with cold, or huddling together in heaps in their huts or in caverns, till a fire could be kindled to warm them.

The habitations of the natives of the west coast of New Holland are described by the French navigators who have touched there as being miserable huts, formed of branches of trees crossing each other, and covered with brushwood

and clay, four feet wide and six feet in depth, about half of which only is above the surface of the ground. The entrance is almost always on the contrary side to the direction of the wind that most commonly blows. The natives make their fire in the centre or around these dwellings ; the best of which are very rudely constructed and insufficient to shelter them either from the heat of the sun or the violence of the wind. On some elevated points they erect also a sort of observatory, formed of a few trunks of trees, whence they can overlook the surrounding country.

The natives themselves of this part of the continent are of middling stature, with a skin as black as ebony. Their

eyes are small and animated ; they have a broad forehead, flat nose, large mouth, thick lips, white teeth and slender arms and legs. Their motions are quick and their agility surprizing. Some of them are coloured with red ochre, and a species of tattowing is practised among them.

The few natives who have been found in the country beyond the Blue Mountains, which was not explored till the year 1814, resemble in person those about Sydney, but they speak a very different language. They differ from them also in being well covered with kangaroo skins, very neatly sewed together with the sinews of the emu, a large bird of the ostrich kind. They

wear the fur side next to their skins, and on the upper or flesh side they prick very ingeniously and regularly various ornamental devices. They appear to be a cheerful, good-natured people, without the savage warlike spirit of the natives of the coast. Their spears, which are heavy and clumsy, they throw only to a short distance out of their hands, like the New Zealanders ; and they have tame dogs, with which they are supposed to hunt the kangaroo. These native dogs are of a species very different from those known in Europe. They are of two colours, black and white, with spots of red, and some of them are very handsome. They never bark, are extremely fierce, and never can be

brought to the same degree of familiarity as our dogs.

The natives of the east coast of New Holland, in the neighbourhood of the British colony at Sydney, one of whom is represented in the annexed engraving, are brutally ferocious, and frequently engaged in sanguinary quarrels among themselves. Their weapons in these conflicts are spears and clubs. It frequently happens that a band of ten or twelve will take arms against an equal number of antagonists, and fight with fury till one of the parties is nearly if not wholly exterminated. Instances are known of so many as two hundred engaging in this manner, in the vicinity of the town, and when the spears



NATIVE of the EAST COAST of NEW HOLLAND.

are flying thick it is astonishing to see the children running to and fro between the hostile parties and exposed to equal danger with the combatants. The women encourage the men to battle ; and sometimes, being unable to refrain themselves, they set-to with the short heavy clubs called *waddies*, and many a broken head is the consequence. It is a singular trait in the character of these savages, that they fight with a sense of honour which would reflect credit on the most civilized nations ; for if any of them throw a foul spear, that is to say, when his adversary's back is turned, he is, if observed, immediately marked out for punishment by both parties.

On the decease of any person, it is said that the nearest relation is obliged to expose himself to a dangerous trial for permitting him to die. He stands with a shield of hard wood at some distance from his companions, who with great dexterity throw spears at him, while he defends himself till wounded or perhaps killed, and there the affair ends.

They have also a strange kind of single combat with the clubs mentioned above. The two antagonists decide who is to have the advantage of giving the first blow by drawing a line on the ground, and alternately throwing their clubs into the air: when he whose weapon lies nearest to the line is entitled to

the privilege. Grasping his club in both hands, while the other bends down his head nearly to a level with the waist of his adversary, he strikes him a blow that is powerful enough to fell an ox. Should he fail to knock out his brains he must submit in his turn to the stroke, and the contest continues till one of the parties is extended on the ground with a fractured skull. 'Though their heads are said to be like flint, still we should be surprised if they could long resist such violence.

From the accounts of recent voyagers it appears that murderous scenes of this kind are exhibited in the town of Sydney itself, nay even that they are encouraged by its most respectable inha-

bitants. M. Arago, whose strong national antipathy against every thing English leads us, however, to suspect that he has occasionally stretched a point in order to gratify his prejudices, professes to have been an eye-witness to such atrocities. I went, says he, to the house of one of the richest and most respectable merchants here to spend the evening. What was my astonishment on entering the court, to see girls from fifteen to eighteen years of age encouraging in their savage sports men and women absolutely naked, and exhibiting all the appearance of the most disgusting wretchedness ! These persons, covered with old scars and armed with spears and clubs, had al-

ready received as rewards for their capers and grimaces some pieces of bread and a few glasses of wine or brandy, the effect of which was perceptible in their boisterous mirth and frightful dancing. Their gestures soon became more violent and their language louder : they all spoke at once, and with a ferocious look brandished their murderous weapons. Attracted by the noise, the master and mistress of the house with their guests hastened to the place, and invited me to wait the result. I yielded with a good grace, persuaded that their excesses would not be carried to any greater height, and that the ladies would leave us to *enjoy* the spectacle alone. In this

expectation I was disappointed, and their soft voices on the contrary were exerted to excite the courage or rather the ferocity of the actors. But when these poor creatures had finished the prelude to their bacchanal, they began to brandish their clubs with greater force and dexterity against the neighbouring fence, as if they were practising to strike the more surely: they then attacked one another, and two were soon stretched on the ground dangerously wounded, while a third received a mortal blow. Their companions, who had hitherto taken no part in the action, but by encouraging the combatants, then rose, quietly carried off the victims who were perhaps

their fathers or brothers, and retired with their burdens. This scene, adds the voyager, took place in the midst of a civilized town: the spectators were respectable merchants, and elegant and accomplished young ladies. A few days before, I had witnessed a similar spectacle in the yard of a little public-house, where also one savage fell a victim to the cruelty of another.

If this statement be correct, we are certain that there are few Englishmen who would not reprobate as strongly as the narrator the supineness of that government by which such outrages should be tolerated: and we feel confident that the philanthropy of the present enlightened chief magistrate of

this colony will, if it have not already done so, urge the exertion of his utmost influence for their future prevention.

Such of these people as are in the habit of visiting the town, where they appear in their native nudity, speak English with tolerable fluency and pay no respect to persons. A naked fellow will accost even the governor as he passes, with a familiar nod and a—“How do, governor?”—A letter written some years since relates that the writer, going out to visit a party of these savages, then residing near Sydney, observed a child of a tolerably fair complexion and remarked to the supposed father: “That not your child—too white.”—“Yes, sir,” re-

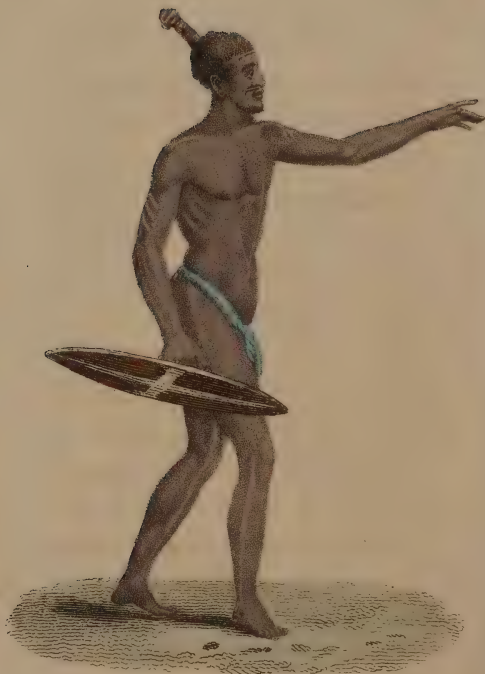


NATIVE of NEW SOUTH WALES DANCING

plied the savage ; “ my *gin* (wife) eat too much white bread.”

It has been observed, that in some things they possess extraordinary powers of imitation. They can imitate the songs and language of Europeans almost instantaneously, and much better than the latter can acquire theirs by long practice. This talent is discernible also in their sculptures representing men and other animals every where met with on the rocks, which, though rude, are surprising efforts for people who have not the knowledge even of constructing habitations in the least comfortable for themselves, or of making clothes to protect them from the cold.

The annexed engraving represents the manner in which the natives of this part of New South Wales equip themselves for a *corrobboree* or dance by fire-light. Preparatory to this extraordinary exhibition of savage festivity, they assemble in groupes and mark their arms, legs and bodies in various directions with pipe-clay and a kind of red ochre. Some of these people display considerable taste at their toilet. The musician, who is generally an elderly man, sings a monotonous tune in which the whole company join, striking his shield with a club in regular time. Each dancer carries a green bough in his hand. The beauty of the



MUSICIAN of NEW HOLLAND.

Pub. by R. Ackermann, London, 1824.

scenery, the reflection of light from the fire round which they dance, the grotesque appearance of the savages, and their wild notes of merriment form a strange and interesting sight to the European spectator. The women never dance, and when several tribes meet together, each dances separately. The form of the shield on which the musician strikes as an accompaniment to the dancers, is shown in the opposite plate. It is worthy of remark that the hair of this figure is represented as being fastened up on the top of the head exactly in the same fashion as that of the people of Ombay.

In the useful arts the New Hollanders are extremely deficient. Of the culti-

vation of the ground they have not the least notion ; hence they depend for subsistence almost entirely on the fruits and roots they can gather and the fish they catch. As these resources are at best precarious, it is no wonder that they are frequently distressed for provisions. In times of great scarcity, says Collins, the unhappy natives are reduced to such extreme leanness, that you would take them for so many skeletons, and whole tribes have perished for want of food.

On the sea-coast, the natives subsist principally on fish, which the men usually catch with fizgigs and the women with hooks and lines. The fizgig, which is made of the wattle and has a

joint in it fastened by gum, is from fifteen to twenty feet in length, and armed by four barbed prongs, the barb being a piece of bone secured by gum. The lines used by the females are made of the fibrous bark of a small tree, and their hooks of mother-of-pearl oyster-shells, which are rubbed on a stone until they assume the proper shape. Though these hooks are not barbed, the savages take fish with them with the utmost facility.

The women, while employed in fishing, usually beguile the time with a song, and they may be frequently seen in their canoes, chewing muscles or cockles, which they spit into the water as a bait. These people have also nets,

made of the fibres of the flax plant with very little preparation, and very strong and heavy. 'The canoes in which they fish are nothing more than large pieces of bark, tied up at both ends with vines; and considering the slight texture of these vessels, we cannot but admire the dexterity with which they are managed and the boldness with which they venture out to sea in them. They generally carry fire along with them in these canoes to dress their fish when caught.

When they are not engaged in fishing, the women are busily employed in seeking the large worms and grubs which inhabit the trunk of the dwarf gum-tree: these insects, when divested

of their legs and antennæ, they devour with great avidity, and seem to find in them a particular relish. A few berries, yams, fern-roots, and the flowers of the *banksia* make up the whole catalogue of their vegetable diet.

Such of the natives as reside in the interior of the country are obliged to seek a different subsistence and to make greater exertions to procure it. Here they frequently submit to the fatigue and hazard of climbing the tallest trees after the opossum, flying-squirrel, and other animals ; and they often set fire to the grass to drive them out of their retreats. They also contrive traps for catching birds and beasts, wide enough at the entrance to admit a

man of ordinary size, but tapering away gradually to the end and terminating in a small wicker gate. The earth is thrown up on each side, and the whole formed of weeds, rushes and brambles, so well secured that an animal once within it cannot possibly escape. By the sides of lagoons they frequently excavate holes and cover them with grass, in such a manner that a bird or beast stepping on it must inevitably fall in and from its great depth be unable to escape. They never eat animal substances otherwise than raw or nearly so ; but though they have been accused of cannibalism there is no good reason for believing that they never devour human flesh.

The New Hollanders not only broil their provisions but bake them by means of hot stones, like the natives of the South Sea Islands. They produce fire with great facility, according to Captain Cook, but with difficulty according to later accounts, and spread it in a wonderful manner. In order to produce it they take two pieces of dry soft wood, one a stick about eight or nine inches long, and the other a flat piece. The stick they form into an obtuse point at one end, and pressing it upon the other, turn it nimbly by holding it between both their hands, as we do a chocolate-mill; often shifting their hands up and then moving them down upon it, to increase the pressure as much as possible.

By this method they obtain fire in less than two minutes, and from the smallest spark they increase it with great speed and dexterity. We have often, says Captain Cook, seen one of them run along the shore, to all appearance with nothing in his hand; yet, stooping down for a moment at the distance of every fifty or hundred yards, he left fire behind him, as we could see, first by the smoke then by the flame, along the drift of wood and other litter which was scattered along the place. We had the curiosity to examine one of these planters of fire before he set off, and saw him wrap up a small spark in dry grass, which, when he had run a little way, having been fanned by the air that

his motion produced, began to blaze ; he then laid it down in a place convenient for his purpose, inclosing a spark of it in another quantity of grass and so continued his course.

The weapons of these savages, as we have already intimated, are clubs and spears. The latter are sometimes pointed with a sharp piece of the same kind of reed of which the shafts are made, but more frequently with the sharp bone of the sting-ray. At first the British colonists considered these spears as very trivial weapons, but it is now known that they are capable of inflicting grievous and mortal wounds. Though not deficient in personal courage the New Hollanders have never

involved themselves in hostilities with the colonists. All the mischief they have hitherto done consists in cutting off some straggling convicts, most of whom were probably the first aggressors.

Not only are there no marriage ceremonies among the natives of New Holland, but the prelude to cohabitation is an act of brutal violence. The unfortunate victim is generally selected from a tribe with which that of the man is at enmity. Secrecy is necessarily observed; and he contrives to steal upon her in the absence of her protectors. Having first stupefied her with blows, inflicted with a club or wooden sword, on the head, back and shoulders, he drags her through the

woods by one arm with a degree of violence by which one would expect it to be broken or dislocated, being only anxious to convey his prize in safety to his own party. This savage proceeding is so constantly practised, that even children make it a game of amusement. The relatives of the injured female never attempt to resent the outrage, but only retaliate when they find a convenient opportunity. The women thus barbarously forced from their natural relations, become the wives of those by whom they are carried off, are incorporated into their tribe, and but seldom quit them for others.

The disposal of the dead in this country varies according to the age of the

deceased; for the young people are consigned to the grave, and those who have passed the prime of life are burned. Collins, who was an eye-witness of the ceremonies practised on both occasions, has minutely described them in his excellent history of the British colony in this country. Both took place in the immediate vicinity of Sydney. Of the death and interment of a native named Balooderry, he gives the following account.

From being one day in apparently perfect health, he was brought in on the next, extremely ill, and attended by Bennillong, whom he found singing over him and using such means as superstition suggested for the recovery

of his friend. Balooderry lay extended on the ground, apparently in great pain, while Bennillong applied his mouth to those parts of the body which he thought most affected, breathing strongly on them and appearing to treat his patient with much friendship and attention. Next morning he was visited by a *carrahdy*, a sort of cunning man, who also acts as physician. Throwing himself into various contortions, he applied his mouth to different parts of the patient's body, and at length, after appearing to labour much, spit out a piece of a bone about an inch and a half long, which he had previously procured. Here the farce ended, and Balooderry's friends took the *carrahdy*

with them and entertained him with such fare as they had to give. The sick man was at this time in the English hospital ; but his friends, thinking that he might be better with them, placed him in a canoe and prepared to take him to the north shore (of Sidney Cove), but while they were carrying him over he expired. This event was immediately announced by a loud clamour among the women and children ; and Bennillong coming into the town soon afterwards, it was agreed between him and the governor that the corpse should be interred in the governor's garden.

In the afternoon it was brought over in a canoe and deposited in a hut at

the bottom of the garden, several natives attending, and the women and children lamenting and howling most dismally. The body was wrapped up in the jacket he usually wore, and some pieces of blanketing were tied round it with vines. The men were all armed, and without any provocation two of them had a contest with clubs, while a few blows passed between some of the women. Spears were also thrown, but evidently as part of a mere ceremony, and not with an intention of doing injury to any one. At the request of Bennillong a blanket was thrown over the corpse, and a native, named Colebe, sat by it all night.

They remained tolerably silent till

about one o'clock in the morning, when the women began to cry and continued to do so for some time. At daylight Bennillong brought his canoe to the place, and cutting it to the proper length, caused the body to be placed in it, with a spear, a fizgig, a throwing-stick and a line, which the deceased had worn round his waist. Some time was taken up in adjusting all this business, during which the men were silent; but the women and children uttered the most dismal lamentations. The father stood alone and unemployed, a silent observer of all that was doing about his deceased son, and a perfect picture of unaffected sorrow.

Every thing being ready, the men

and boys all assisted in lifting the canoe from the ground, and placing it on the heads of two natives, named Collins and Yowwarre. Some of the assistants had in their hands tufts of grass which they waved backward and forward under the canoe, while it was being lifted from the ground, as if they were exorcising some evil spirit. As soon as it was fixed on the heads of the bearers, they set off, preceded by Bennillong and Wattewal, towards the point of the cove where Bennillong's hut stood. Mangoran, the father, attended them armed with his spear and throwing-stick; while Bennillong and Wattewal had nothing in their hands but tufts of grass, which they waved

about, sometimes turning and facing the corpse, at others waving their tufts among the bushes. When they fronted the corpse, which was carried head foremost, the bearers made a motion with their heads from side to side, as if endeavouring to avoid the persons who fronted them. After proceeding thus to some distance, Wattewal turned aside from the path, and went up to a bush, into which he seemed to look very narrowly, as if searching for something, and waving about the tufts of grass he held in either hand; but his search proving fruitless, the attendants all turned back and went on at a quicker pace than before. On drawing near the spot where the women and children

were sitting with the other men, the father threw two spears towards them, but they fell short as he evidently intended. Here Bennillong took his infant child in his arms and held it up to the corpse, the bearers turning away their heads to avoid it. The reputed brother of the deceased, a very fine boy about five years of age, was then called for, but he came forward very reluctantly, and was presented in the same manner as the other child : after which they proceeded to the governor's garden.

Some delay took place at the grave, which was found to be too short : but after some time, it being completed

according to their wishes, one of the natives levelled the bottom with his hands and feet and strewed some grass upon it, after which he stretched himself at his length in it, first on his back and then on his right side. Bennillong having earnestly requested that some drums might be ordered to attend, two or three marches were beat while the grave was preparing ; Bennillong highly approving and pointing first to the deceased and then to the sky, as if there were some connexion between them at that moment. When the grave was ready, five or six men got in with the corpse ; but, being still rather too short, the ends of the canoe were cut.

At length every thing was adjusted and the grave was filled in by the natives and some of the colonists.

In laying the body in the grave, particular care was taken to place it in such a position that the sun might look on it as he passed ; Bennillong and Colebe taking their observations for this purpose, and cutting down every shrub that could be supposed to obstruct the view. The deceased was placed on his right side, with his head towards the north-west.

Yowwarre appeared to have much to do in this ceremony. When the grave was covered in and laid up all round, he collected several branches of shrubs and placed them in a half circle on the

south side of the grave, extending them from the foot to the head. He also laid grass and boughs on the top of it and crowned the whole with a large log of wood, on which, having previously strewed it with grass, he laid himself at his length for some minutes with his face towards the sky. Every rite being performed, the party retired, some of the men first speaking to the women in a menacing tone, and telling a girl who was present not to eat any meat or fish that day. Colebe and Wattewal were painted red and white over the breast and shoulders, and on this occasion were distinguished by the name of *mooby*, and it was understood that while so distinguished they were to be very

sparing in their meals. They enjoined the English on no account to mention the name of the deceased, a custom to which they rigidly attend themselves when any one dies ; and agreeably to this custom Nanbarry, one of whose names was Balooderry, actually relinquished that and adopted another name.

The other funeral described by Mr. Collins is that of Barangaroo Daringha, the wife of Bennillong, who, having resolved to burn her corpse, requested Governor Philip and some English gentlemen to attend him on that solemn occasion. He was also accompanied by a few natives, including his sister and one or two other females.

A spot having been chosen for the

construction of the funeral pile and the ground excavated to the depth of three or four inches, the part turned up was covered with a layer of small sticks and light brush-wood; larger pieces were then placed on each side and so on till the pile rose to the height of three feet, the ends and sides being formed of large dry wood, while the middle consisted of small twigs and branches thrown together. Some dry grass was then strewed over the pile, and the deceased, covered with an old blanket, was placed on it with the head towards the north. A basket, with fishing-apparatus and some other small articles, was also placed near the body, and some large logs of wood being laid

over it, the pile was kindled by one of the attendants. The fuel being thoroughly dry it was quickly enveloped in flames.

On the following day, Bennillong invited some of the European gentlemen to see him rake the ashes of his wife together, and they repaired to the spot unattended by any of the natives. He preceded them in solemn silence, and speaking to no one till he had performed the last duties of a husband. Having with the end of his spear raked the calcined bones and ashes together in a heap, he laid his weapon on the ground, and formed with a piece of bark a tumulus that might have done credit to a European grave-digger; carefully

laying the earth round, smoothing every little inequality, and paying scrupulous attention to the exactness of its shape and proportion. On each side of the tumulus he placed a log of wood, and covered the top of it with the piece of bark with which he had so well constructed it. His deportment on this occasion, adds Mr. Collins, was solemn and manly; an expressive silence marked his conduct throughout the scene; while we attended him as silently and with close observation. He did not suffer any thing to divert him from the business he had in hand, nor did he seem in the least desirous to have it quickly dispatched, but he paid the last rite with an attention that did ho-

nour to his feelings as a man, as it seemed the result of a heart-felt affection for the object of it, of whose person nothing now remained but a piece or two of calcined bone. When his melancholy work was ended, he stood for a few minutes with his hands folded over his bosom and his eye fixed upon his labours, in the attitude of a man in profound thought.

VAN DIEMEN'S LAND.

This is an island, about the size of Ireland, situated off the southern extremity of New Holland, and containing a British colony subordinate to the principal establishment on that continent.

The natives of Van Diemen's Land, one of whom is represented in the opposite plate, appear from the general report of voyagers to be mild and cheerful but almost wholly devoid of personal activity or genius. Their complexion is a dull black, which they sometimes heighten by smutting their bodies with



HERCULES BARBATUS

powdered charcoal. Their hair is perfectly woolly and clotted with grease and red ochre like that of the Hottentots. Their noses are broad and full and the lower part of the face projects considerably. Their eyes are of moderate size; and though not very quick or piercing, they give to the countenance a frank, cheerful, and pleasing cast. They have extremely wide mouths and teeth neither white nor well set. They wear their beards long and clotted with paint. Upon the whole they are well-made; but the belly is rather protuberant. In their method of cutting their arms and bodies in lines of different directions raised above the surface of the skin, they dis-

play some contrivance. The indifference of these people for presents offered to them, their inattention, and want of curiosity, testify no acuteness of understanding.

Wretched hovels, composed of sticks covered with bark, are supposed to be their temporary habitations: but on the coast they convert many of their largest trees into more commodious and comfortable dwellings. The trunks are hollowed out to the height of six or seven feet by means of fire, and these places of shelter are rendered durable by their leaving one side of the tree sound, so that it continues growing with great luxuriance.

Labillardière says, that in some of

these cavities he found the remains of shell-fish on which the natives feed, and frequently the cinders of the fires at which they had dressed their victuals ; he therefore conjectures them to be places of shelter, undoubtedly produced by human hands, to which the natives resort while they take their meals. The cavities generally open towards the north-east, so as to afford a protection from the south-west winds, which appear to be the most predominant and violent in these parts. The savages, however, adds the French voyager, are not very safe in these hollow trees ; for the trunk, being weakened by the excavation, may easily be thrown down by a violent gust of wind. Anderson

speaks of hearths of clay made by the natives in these hollow trees : whenever I have found any clay in them it did not appear to me to have been placed there by the savages : but it may frequently be seen piled up between the roots from natural causes. Besides, the natives of this country do not make their fires upon hearths, but kindle them on the bare ground and cook their victuals over the coals. Some of the largest trees were hollowed by the fire throughout the whole length of their trunks, so as to form a sort of chimneys, but still they continue to vegetate.

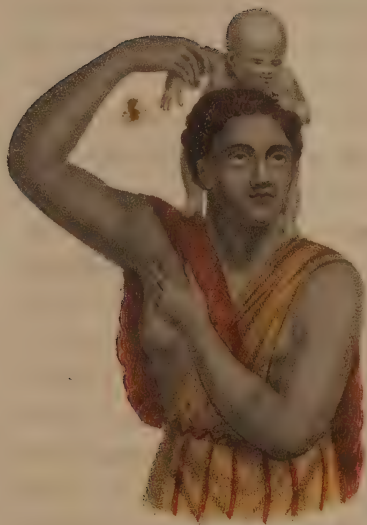
Another contrivance used by these people to shelter them from the wind is a fence, composed of stripes of the

bark of a species of *eucalyptus*, interwoven between stakes fixed perpendicularly in the ground, forming an arc of about a third of the circumference of a circle, nine feet in length and three in height. Behind these fences they make their fires and dress their food.

Labillardière, who visited the southern extremity of Van Diemen's Land in 1792, gives an interesting account of the inhabitants who were then found there. These people, women as well as men, were for the most part entirely naked. Some of the females only had the shoulders and part of the back covered with a kangaroo skin, worn with the hair next to the body, in the

manner represented in the annexed engraving. The sole garment of one was a strip of kagaroo skin, about two inches broad, passed six or seven times round the waist; another had a collar of skin round her neck, and some a slender cord bound several times round the head. These cords were made of the bark of a shrub of the spurge family, very common in the country.

On their skin, particularly on the breast and shoulders, these people have tubercles symmetrically arranged, exhibiting sometimes lines four inches in length, at others points placed at different distances. These risings are produced by some application which does



WOMAN - VAN DIEMEN'S LAND.

not destroy the cellular membrane, for they are of the same colour as the rest of the skin.

The only weapons seen by the French among the savages were long spears. One of them, being solicited to give a specimen of his dexterity, grasped a spear with the right hand near the middle, then raising it as high as his head and holding it horizontally, he drew it back towards himself three times following with a jerk, which gave it a very perceptible tremulous motion at either end, when it darted forward nearly a hundred paces. It flew in a tolerably horizontal direction more than three-fourths of the distance. The tremulous motion communicated to the

weapon contributed undoubtedly to accelerate its progress and to support it longer in the air.

The French were astonished at the attentions lavished on them by these savages during a short excursion which they made along the shore. If our path, says Labillardière, was interrupted by heaps of dry branches, some of them walked before and removed them to either side; they even broke off such as stretched across our way from the trees that had fallen down. We could not walk on the dry grass, particularly where the ground was sloping, without slipping every moment; when these good-natured savages would lay hold of us by the arm and support us

to prevent our falling : nay they frequently stationed themselves one on each side for the greater security.

During this interview with these inoffensive people, the voyager just mentioned was desirous of procuring a kangaroo skin such as was worn by some of the females, but at the moment there happened to be only one young girl in sight who had one. When I proposed to her, continues he, to give it to me in exchange for a pair of trowsers, she ran away to hide herself in the woods. The other natives appeared much hurt at her refusal, and called after her several times. At length, yielding to their intreaties, she returned and brought me the skin, in return for

which she received a pair of trowsers, less useful to her, according to the custom of her country, than the skin which served to cover her shoulders. We showed her the manner of wearing them: it was nevertheless necessary for us to put them on for her ourselves. To this she yielded with the best grace in the world, resting both her hands on our shoulders to support herself, while she lifted up first one leg then the other, to put them into this new garment. Desirous of avoiding every cause of offence, we behaved with all the gravity we could on the occasion.

On the following day, when a party from the French ships made another excursion on shore, they were again ac-

accompanied by many of the natives and among the rest by four young girls. The latter received with indifference the garments that were given to them, and, that they might not be encumbered with a useless burden, immediately hung them on the bushes near the path, intending no doubt to take them away on their return. The little value they set on such presents was evinced by the circumstance, that none of them wore any of the garments which had been given to them the day before. These young women were all of very cheerful dispositions and attempted to amuse the strangers by songs, with which, says Labillardière, I was singularly struck, from the great analogy of

the tunes to those of the Arabs in Asia Minor. Several times two of them sung the same tune at once but always one a third above the other, forming a concord with the greatest precision.

These savages nevertheless manifested not only an indifference but even a decided aversion to the sound of the violin, the effect of which was tried upon them more than once. On one occasion, when lively tunes and very distinct in their measure were played, the bow dropped from the hand of the performer, on his observing that the whole assembly had stopped their ears with their fingers.

They live chiefly on shell-fish, and the task of procuring these devolves on the

women. Being each provided with a basket, they go to the edge of the rocks which project into the sea and plunge into the water, at the bottom of which they will remain twice as long as our ablest divers. An instant is sufficient for them to take breath ; they then dive again, and thus proceed till they have nearly filled their baskets. In general they employ a small piece of wood cut into the shape of a spatula to separate such shell-fish as adhere to the rocks. They bring up also large lobsters, which they take the precaution to kill as soon as they have caught them. These fish they cook by roasting in the shells on the fire.

While the women are engaged in

this arduous labour, the men, so far from taking any share in it, remain constantly near the fire, feasting on the best bits and eating broiled fucus or fern-roots; occasionally indeed taking the trouble to break boughs of trees into short pieces to feed the fire. Their mode of doing this proves that their skulls must be very hard: for, taking hold of the sticks at each end, they bend them over their heads as we do at the knee till they break. Their hair it is true forms a cushion, which diminishes the pressure and renders it much less painful on the summit of the head than on any other part of the body. Some of the women, on the other hand, had their hair cut pretty short, and

wore a string several times round the head, while others had only a mere crown of hair. Polygamy is common among all the natives of this island.

On the east coast were observed some in whom one of the middle teeth of the upper jaw was wanting and others in whom two were deficient: but this custom, the object of which the French navigators could not learn, was by no means general. Almost all these were tattowed in raised points, sometimes placed in two lines one over the other much in the shape of a horse-shoe; though frequently these points were in three straight and parallel lines on each side of the breast: some were ob-

served too towards the bottom of the shoulder-blades and in other places.

Their baskets are clumsily made of a species of reed, and their drinking vessels are formed of a large piece of the sea-weed called *fucus palmatus*, cut into a circular form and moulded into the shape of a purse.

Upon the whole the people of this island are more savage than the natives of New Holland. They seem to have no chiefs, each family being quite independent; but children pay implicit obedience to their parents and wives to their husbands. They are utter strangers to the use even of the simple canoes of bark employed by their neighbours;

so that whenever they would cross a river, they construct a frail raft for the purpose. Their weapons and implements for hunting are badly made ; and the *womera*, or throwing-stick, by means of which the natives of the east coast of New Holland, like those of New Caledonia, give such astonishing force and certainty to their spears, is unknown to them : hence they throw neither so far nor with so good an aim as their continental neighbours.

This inferiority in the use of offensive weapons has proved a fortunate circumstance for the British colonists, against whom the natives cherish an inveterate animosity. The enmity of these savages, however, does not arise from a

naturally bad or cruel disposition, but from the egregious misconduct, to call it by no harsher name, of an officer belonging to the division of troops sent from New South Wales to found the first settlement on the river Derwent. The natives at first manifested the most friendly sentiments towards the new comers. The lieutenant-governor, Captain Bowen, having set out on a tour through the island, left the officer alluded to above in the command of the detachment. The day after the governor's departure, about noon, great numbers of the savages were seen descending the neighbouring hills; they approached with loud songs and bearing green branches, the well-known sign of

amicable sentiments with all the savage tribes. The officer in question, alarmed by their numbers, ordered his men to fire upon them as they were peaceably advancing : the slaughter was immense. From that time all intercourse between the savages and the colonists naturally ceased, and the former have seized every opportunity of retaliating this cruelty. Their timidity, however, seldom allows them to act offensively, so that two Europeans armed with muskets might traverse the island in perfect safety from one extremity to the other.

Lieutenant Jeffreys, in his description of Van Diemen's Land, informs us, that the native women, owing to the ill-treatment of their husbands, frequently

run away from them, and sometimes seek the society of the sailors belonging to the English ships which frequent the coasts for the sake of the seal-fishery. They give these men to understand, that they are compelled by their husbands to collect wood for fuel, to seek and kill game, and in short to perform every kind of labour: the company of the seal-fishers, who impose none of these tasks, is of course much more agreeable to them. These females are much handsomer both in figure and features than those about Port Jackson; they pay also more attention to personal cleanliness, do not suffer their hair to grow long, but crop it with the sharp edges of two pieces of

crystal, nor do they, like other savages of these parts, cut off a portion of the little finger.

Towards the sailors they manifest a faithful and affectionate attachment, but are at the same time extremely jealous. They are exceedingly afraid of being forsaken by them and abandoned to the cruelty of their countrymen, who never fail to treat such unfortunate fugitives as again fall into their power with the utmost severity. The children produced by this connexion with Europeans are taken from them and burned. One of these women, who had lived for some years with a young seaman of good family, but of a violent temper and fickle disposition, having one even-

ing quitted the station of the seal-fishers with an infant at the breast, un-
luckily fell in with a party of her coun-
tryfolks, who immediately seized the
unfortunate creature and threatened her
with the severest punishment. Her
child they took from her and threw in-
to a large fire. This inhuman proceed-
ing inspired the mother with heroic
courage: rushing with the rapidity of
lightning through the barbarians by
whom she was surrounded, she snatched
the child from the devouring element
and ran with it into a wood on the other
side, followed by the savages. On the
wings of despair and maternal affection
she escaped her pursuers, and favoured
by the darkness she found means to con-

ceal herself behind the thick trunk of a fallen tree. The men, after long seeking her in vain, returned to their fire, to lie down to sleep for the night. The fugitive availed herself of this opportunity to quit her retreat, and before day-break arrived at the British settlement of Launceston, about ten miles distant, where she found an asylum in the house of a humane inhabitant. The latter and his wife had previously taken under their protection an elder daughter of the same woman's, who is described as being in 1821 a lovely girl eleven years of age. This girl, the first known offspring of a white and a native woman, is called Miss Dalrymple; like all other children born under similar

circumstances, she is uncommonly handsome, of a light brown colour, with rosy cheeks, large black eyes, teeth beautifully white, and a figure of elegant proportions. The wretched mother sustained considerable injury from the fire in rescuing her infant, which was so much burned that a few days afterwards it expired.

It is frequently the case that the seal-fishers are obliged by the nature of their occupation to leave their women for several days together. On such occasions these affectionate creatures endeavour, in a song, to propitiate a beneficent deity whom they worship by daylight; whereas in the dark they are afraid of an evil spirit. To the former

they ascribe every good ; and they seem on the whole to acknowledge but one divine being. By this song, which they address to him in the absence of their protectors, they hope to recommend them to his care, and to procure their speedy and safe return. It is accompanied with graceful gestures and motions and is by no means deficient in melody, so that even a refined ear may listen to it with pleasure.

It seems by no means improbable that with the progress of colonization in Van Diemen's Land, the race of native inhabitants will gradually become extinct.

THE END.

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